The Outlook

Vol. 63 November 11, 1899 No. 11

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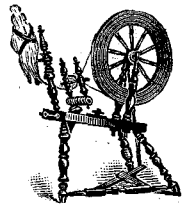

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The Outlook

Published Weekly

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British Reverses in South Africa The blame for the British defeat near Ladysmith last week has been manfully assumed by Sir George White, Commander of the Natal forces. To his official report of the battle he adds: "I formed a plan, in the carrying out of which the disaster occurred, and I am alone responsible for the plan. There is no blame whatever to the troops, as the position was untenable." This prompt acknowledgment of blame has earned much forbearance for Sir George White at home and abroad, even the Paris "Gaulois" saying that, like a true Englishman, he sacrifices himself to avoid discrediting the Queen's soldiers and to avoid compromising his flag's honor. Nevertheless, by a blunder comparable to those of Balaklava and Majuba Hill, General White allowed two regiments to become separated from his main body. These ran into an ambuscade, and from the outset were hopelessly entrapped. They were historic regiments. One was the Royal Irish Fusiliers, a regiment which first saw Cape Town in 1806, and later captured the eagles of two French regiments in Spain. The other was the Gloucestershire Regiment, a favorite of the Duke of Marlborough. It fought at Ramillies, and in 1759 was at Quebec. Later it fought at Corunna under Sir John Moore, and then throughout the Sikh and Crimean Wars and the Indian Mutiny. Its last engagement before the Natal campaign was at Tel-el-Kebir, when Arabi Pasha was overthrown. The capitulation, even while facing overwhelming odds, of such regiments is a double blow to British pride. There has been inevitable discouragement throughout the Empire. The repulse seems to some like Burgoyne's surrender. The Boer losses at Ladysmith are unknown. The British losses, as far as reported, are three hundred killed and wounded, and five hundred missing. This does not include the Irish Fusiliers, who are supposed to be prisoners at Pretoria. The losses gravely impair Great Britain's offensive power in South Africa.

❀

Events in Natal Fighting at Ladysmith has continued throughout the week, the British reconnoitering being greatly facilitated by the use of a small war balloon which is held by a wire strand three thousand feet in length. The mobility and the efficient serving of the Boer artillery has caused much surprise among the British, who, in general, have underrated the military qualities of the Boers. Telegraphic communication between Ladysmith and Durban is interrupted by the Boers, who have massed along the railway as far south as Colenso. Their advance has caused general alarm. The British evacuated Colenso, which is now in possession of General Joubert, and have retreated further south. At Durban the Legislative Building has been transformed into a hospital for the British and Boer wounded, who are treated alike. At Ladysmith, in response to a request from the Boers, General White lent them an ambulance to assist in conveying their wounded, while the Boers themselves collected water and blankets for the British wounded. Indeed, on both sides the treatment of the wounded and prisoners has been marked by notable kindness and consideration. At last accounts (by pigeon post) Ladysmith was bravely holding out, the naval guns from the British cruiser Powerful having arrived just before the complete investment. It is unfortunate for the reputation of the London War Office that its official reports have, as a rule, been so optimistic. The latest list of casualties at Dundee issued by the War Office gives an additional list of eighty-two non-com-

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missioned officers and men of the Dublin Fusiliers missing, indicating that the Boers captured as many Fusiliers as they did Hussars. We now learn that the Boers are traversing Zululand, hoisting their flags over the British magistracies. Thus, while the first week's fighting in Natal raised British prestige throughout South Africa, the succeeding weeks have lowered it again.

❀

Events Elsewhere General Sir Redvers Buller, the Commander-in-Chief of the British forces in South Africa, has arrived at Cape Town. He has a graver military responsibility than any English general has had since the Sepoy rebellion. Not only is northern Natal in the hands of the Boers; their forces, concentrated on the southern boundary of the Orange Free State at Norval Pont, Bethulie, and Aliwal North, are now advancing into Cape Colony; they have captured Colesberg and other places. In consequence, the British camp at Stormberg, sixty miles from the Orange frontier, is being moved to Queenstown, fifty miles further south. Turning northwards, we find that, in addition to the annexation of northern Natal, the Boers have annexed the territory between the Transvaal and the German West African protectorate; the latter annexation has been accepted by the inhabitants affected. The Boer forces will thus have several thousand more mounted burghers, some of whom are already participating in the siege of Mafeking. There and at Kimberley the Boers are tightening their circle of investment. Transports will land troops from England every day this week at Cape Town, and the British forces will in all probability ultimately reach ninety thousand men. The numbers opposing them are not exactly known. It is said that General Joubert, Commander-in-Chief of the Transvaal army, counts upon eighteen thousand Transvaal Boers, sixteen thousand Orange Boers, and sixteen thousand made up from the Dutch in Natal, Cape Colony, and Bechuanaland, and from the Boer-loyal Hollanders, Germans, French, and Irish in the Transvaal. This gives a total of fifty thousand men—a total which does not include all the Boer soldiers, however. That would include the total male Transvaal and Free State population, estimated at about seventy thousand.

South American Revolutions The revolt in Colombia has proved more active than had been anticipated. A fierce land engagement was fought near Barranquilla on October 24, and the insurgents were defeated, while on the same day two armed Government steamers on the Magdalena River, after a desperate fight, destroyed several vessels armed by the revolutionists—doubtless those which were lately reported as having been seized by them. It is said that one of the insurgents' boats was sunk with two hundred men on board. On the other hand, the insurgents have seized the roads leading to the capital, Bogota. The despatches from Colon, however, represent the revolution as under control. From Venezuela comes news of a revolution against the successful revolutionist, General Castro, headed by General Hernandez, who was Castro's fellow-leader in the opposition to President Andrade. Two battles are already reported; in both the insurgents were defeated. Thus, in South America, does revolution breed revolution and success make comrades rivals.

❀

Military Reports Four important reports relating to military affairs have lately been made public. They come from Major-General Merritt, in command of the Department of the East, from General Davis, Military Governor of Porto Rico, from Adjutant-General Corbin, and from General Leonard Wood. General Merritt's report is particularly noteworthy because of the urgency of his recommendations relating to coast artillery and coast defense generally. General Merritt points out that the inspection of this branch of the service, by a piece of absurd red tape, not only is not performed by an artillery officer, but inspection by an artillery officer is absolutely forbidden by law. The report shows that there is not a single artillery coast-command in the United States properly equipped; that the system relating to this branch is inextricably confused; that the service is crippled because the men refuse to re-enlist in the artillery now, although it was once the favorite branch; that this is due to the imposition of heavy work outside of the proper drill and routine; that the organization of artillery into regiments is absurd,

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as they cannot be used in regimental units at any time; that the enormous sums spent for disappearing guns have been of practically no avail because position-finders have not been furnished, and ammunition for practice is not provided. Of course the attention of the War Department is now directed first of all toward our operations in the Far East, but General Merritt's report shows that there is great need of maintaining our home-defense at a reasonably complete degree. General Davis's report on Porto Rico is encouraging, and asserts that every substantial reform is being received eagerly by the people of the island, who are honestly trying to understand American ideas and to advance toward our ideal of civilization. Specific recommendations for further organization are made. Adjutant-General Corbin's report bestows deserved praise on the volunteers who have given, in some cases their lives, and in others their best services, to the country during the last year. From the report it appears that from May 1, 1898, to June 30, 1899, the total mortality in our army has been 224 officers and 6,395 men. The strength of the army at the time of writing the report was about 99,160 officers and men, of whom 34,572 are in the volunteer service. General Corbin says that by December 1 all the newly enlisted regiments of volunteers will have sailed for the Philippines, and that these, with the troops now there, will give a total strength of 65,726 officers and men. Increased rank and pay for the higher grades of officers are recommended, as well as for military attachés abroad. Few will agree with the praise of the present staff and bureau system. Another recommendation of interest by General Corbin is that urging that Congress provide by legislation for the reservation and sale of public lands in Hawaii. Extremely welcome is the statement by General Wood in his Santiago report that the military force in the Santiago district is too large and should be reduced, while the civil government should be continually extended.

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Religion and Education in the Philippine Islands

The religious situation in the Philippine Islands reminds one somewhat of conditions in Europe during the fifteenth century. The one predominant Church there is the Roman Catholic, but Catholicism as known and practiced in the islands by the friars would hardly be acknowledged as Catholicism in the United States or in Great Britain. While in this country and in Europe the ancient orders of monks have, to a certain extent, passed away, they flourish in the Philippines, and they are proprietors of a large portion of the land. Although the Filipinos are Roman Catholics in their religious beliefs, they are hostile to the friars, and for generations their main political idea has been that the friars shall be expelled. When our forces arrived in the Philippines, they were warned not to be seen in communication with the monks, as that would at once excite the suspicion of the people. Writing to The Outlook on this subject, Mr. W. A. Chester, of Manila, claims that the Jesuits seem to be the only order instituting enlightened efforts in the cause of education. To this order belongs the Astronomical Observatory, which has high rank. It may surprise some of our readers to learn that a college was founded in Manila before Harvard or Yale—earlier, indeed, than the common school of New England. St. Joseph's College was established in 1595, and graduated its first class in 1601. Prior to 1768 it was in charge and under the control of the Jesuits, who were made trustees of the institution by its donors at the time of its creation. When the Jesuits were expelled from Spain and its colonies, the Governor-General declared the property of the College forfeited, and converted the buildings into barracks for his soldiers. An appeal being taken to the Crown, the action of the Governor-General was reversed, and the College placed under control of the Metropolitan Church of Manila. At the present time this most ancient seat of learning in the New America is largely devoted to medicine and pharmacy. The first Protestant service ever held in Manila was on the morning of Christmas, 1898. It was conducted by Chaplain Pierce, who, ever since, with the exception of the interregnum during the outbreak in Manila, has read the Episcopal service twice every Sunday; in the morning for the Americans and English, in the evening for the Filipinos. Chaplain Pierce is entitled to

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much credit for his unwearied zeal in the work of building up his church. He is peculiarly adapted to this work, as he possesses in an abundant degree the confidence of the people. The Presbyterian Church is represented by the Rev. Messrs. Rodgers and Hibbard. On Sunday Presbyterian services are held in the Young Men's Christian Association's tent; on Thursdays meetings are held in the private residence of a Filipino, who himself has been a Bible-reader for many years. At all the Protestant services the singing is especially noteworthy. The Filipinos are natural musicians, and they already sing our hymns with a refreshing enthusiasm. As to the introduction of American education, a system of public schools in which English would be taught was advocated by the United States Philippines Commission and was established by General Otis. Some six thousand scholars are in attendance.

❀

Corrupt Elections in Pennsylvania

The Municipal League in Philadelphia, aided by the Prohibitionists and the Business Men's Republican League, has been hard at work detecting and punishing fraudulent registration in that city, and is believed to have reduced the fraudulent vote this year to one-half of its usual dimensions. Even this reduction, however, is thought to leave some fifteen thousand fraudulent votes, or far more than any one suspects of being cast in New York. Long years of moral complacency in Philadelphia have thus produced worse results than the same years of conscious shortcoming in New York. The extent of the Philadelphia and Pennsylvania election frauds is almost incredible till one learns the constitutional safeguards thrown about them. The Constitution of Pennsylvania is so worded as to prevent the requirement of personal registration, and the Constitution makes impossible any approach to ballot reform. That document provides that "any elector may write his name on his ticket, or cause the same to be written thereon and attested by a citizen of the district." Under this clause any elector may take another into the booth with him, so that bribe-givers and intimidators are able to make sure that their men vote as they would have them. Mr. Wanamaker, in a letter written last week to the President of the Business Men's Republican League, brought out sharply the consequences of this system. He said:

> We have not had an honest election in Pennsylvania for years. When the host of Pennsylvania freemen, supposed to be enlightened and independent, march to the polls, each individual voter knows that he is acting under a remorseless espionage from which there is no refuge or escape; that he must answer to his party, his boss, or his industrial master, if he is in any wise dependent; that his ambitions may be crushed, his employment terminated, his bread stopped, if he consults his own conscience and votes according to his judgment; while for those who are liable to such temptations the bribes of money and drink are offered on every side. These transactions in votes—awful, terrible in the aggregate—go on before all eyes. We see an enormous proportion of the voters all over the State, a proportion increasing instead of diminishing, going into booths, each accompanied by another.

The self-respecting majority in the last Legislature voted to submit constitutional amendments that would make registration and ballot reform laws possible, but Governor Stone vetoed them. Mr. Wanamaker justly urges that the election of a Legislature pledged to call a Constitutional Convention to provide for immediate ballot reform is the State's supreme need.

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Taxes on Philanthropic Bequests

While the estate of Cornelius Vanderbilt almost exactly equals that left by Mr. Gould, the taxes upon it will be much greater, not only because of the new Federal law, but also because the will was more enerous. Both estates aggregated approximately $70,000,000, and both—as is usual with great estates—consisted almost exclusively of personal property. The Gould $70,000,000 of personalty paid only the 1 per cent. required by the New York law from all personal estates in excess of $10,000. The Vanderbilt $70,000,000 pays not only this 1 per cent. to the State of New York, but also the Federal tax, which amounts to 2¼ per cent. where the personal estate exceeds $1,000,000. Had both properties been bequeathed in exactly the same way, the public would receive from Mr. Vanderbilt $2,300,000, whereas it received from Mr. Gould but $700,000. This effect of the new Federal law seems to us

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thoroughly good, and we only regret that it was not in force when the Gould estate was divided. But the additional burdens upon the Vanderbilt estate do not end here. The Gould estate was bequeathed exclusively to Mr. Gould's immediate family, and thus escaped with the minimum tax imposed by the New York law. From the Vanderbilt estate $500,000 was bequeathed to friends and servants, and over $800,000 to religious, educational, and other philanthropic corporations. These bequests to institutions are exempt under the New York law, but the bequests to "strangers in blood" are subject to a State tax of 5 per cent., and all these bequests are subject to a Federal tax of 15 per cent. The public, therefore, will take 20 per cent., or $100,000, from the amounts bequeathed to Mr. Depew, Dr. Greer, and other personal associates, and 15 per cent., or more than another $100,000, from the amounts bequeathed to St. Bartholomew's Church, Yale and Vanderbilt Universities, and other philanthropies. These exceptional taxes upon the bequests made outside of the Vanderbilt family do not, we think, carry out the wishes of the public, and will seem to the great body of the people taxes upon generosity. The principle that the rate of taxation should increase with the amount of the estate, or the size of the bequests to individuals, is thoroughly sound, for even a light tax on an inheritance of $10,000 involves more sacrifices of comfort and culture to the heirs than a heavy tax on an inheritance of $1,000,000. But to impose a light tax on a bequest of millions to a direct heir, who would not be injured in any way were the tax heavy, while imposing a heavy tax upon a bequest of a few thousand dollars to friends, or many thousands to corporations carrying on public work, violates the requirements of the public welfare. We expect to see the colleges agitate this question.

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The Dead Letter Office

The annual report of the Dead Letter Office at Washington, just published, should be a warning to all persons using the mails. There were 6,855,983 pieces of mail matter received at that office in a year. Less than 700,000 pieces had the "return" address that enabled the Government to return them unopened. This is an increase of 100,000 over the "return" addressed pieces received last year. Money, drafts, checks, etc., aggregating a face value of $1,168,000 were received from 43,308 persons who failed to use the "return" address, causing detention, anxiety, and positive loss that might easily have been avoided. Five hundred thousand letters and parcels addressed to hotels were received at the office. A large percentage of these could doubtless have been delivered had instructions been left to forward all mail matter. Some part of the matter received at the Dead Letter Office is due to illiteracy, but a far greater proportion is due to illegibility and carelessness. The Government asks that all mail matter be addressed legibly, and that the "return" address be used on all important communications and all mail matter containing inclosures.

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The Increased Production of Gold

The Report of the Director of the Mint, published recently, shows another increase of nearly fifty million dollars in the world's production of gold. The output of this metal from the mines during 1898 is estimated at $287,000,000, or a little more than the output of both gold and silver in 1890. The changes in the production of these two metals since that year have been as follows:

	Product of Gold.	Product of Silver.
1890.....	$116,000,000	$166,000,000
1898.....	287,000,000	213,000,000

In the table, of course, both gold and silver are reckoned at their coinage value. In 1890 the market value of silver was one-fifth less than its coinage value, the fall in its price being then attributed by monometallists to a previous increase in its production, and by bimetallists to its limited coinage. Since 1890 the production of gold has relatively increased, but, in spite of this, silver's market value has fallen to less than half its coinage value. Bimetallists urge that silver would certainly have been restored to par had the governmental demand been continued, and monometallists do not discuss the question. They merely point out that the need of both gold and silver to expand

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the currency is not nearly so great as it was a few years ago, most of them admitting that the expansion of the past few years has been a benefit. The Director of the Mint predicts that the recent expansion will continue. "There is no reason," he says, "to expect any cessation of this steady annual increase for some years to come. The Transvaal has not nearly reached its limit; Australia—particularly West Australia—is not yet half developed; Alaska and the Yukon have only fairly begun to produce, while the recent steady increases in Colorado and other Western States show no signs of abating." In the Transvaal, of course, there is likely to be an interruption this year, but for the next succeeding years the predictions are reasonable enough. Nevertheless, the past changes in the production of gold make all estimates about the future hazardous. During the present century the following revolutionary changes in the yearly product have taken place:

	Gold.	Silver.
1801–50	$16,000,000	$28,000,000
1851–70	136,000,000	48,000,000
1871–90	106,000,000	95,000,000
1898	287,000,000	213,000,000

Many experts already predict the speedy exhaustion of the Transvaal mines, and as the exploration of the earth's surface nears completion the prospect of new gold-fields must lessen. It is perhaps worthy of note that last year's production, great as it was, added only about three per cent. to the aggregate amount of gold mined since the discovery of America.

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The Bureau of Economic Research

The Bureau of Economic Research recently established in this city by Mr. George H. Shibley to investigate current questions of public importance has already demonstrated the educational value of the idea. Two reports, one by Professor E. W. Bemis on the history of the Boston and Albany Railroad, and the other by Professor J. R. Commons on its freight and passenger tariffs, have been published in the Boston "Herald," the Worcester "Spy," and the Springfield "Republican." Both articles show thorough work and bring out many facts with which even specialists in this department were unfamiliar. Professor Bemis, for example, shows that the Boston and Albany Railroad was built by contributions from the public amounting to $5,300,000, against only $800,000 from the private stockholders, and that a generation ago many of the leading men in Massachusetts advocated State purchase. Before a special committee of the Legislature in 1866 Mayor Quincy, of Boston, likened railway charges fixed by a few private owners to the taxation without representation which brought on the American Revolution. In 1874 the town meetings at Weymouth and Natick unanimously asked the State to buy the Boston and Albany road. Among similar petitions the same year were those of Messrs. Jordan, Marsh & Co., Houghton, Perkins & Co., and William Richardson, who was soon to become the Secretary of the Treasury. Professor Commons's review of railroad charges brings out the fact that the much-boasted lowering of "average" fare has been due almost exclusively to the increase of suburban traffic on commutation tickets. Since the competition of electric railways began to be felt seriously in 1890, the price of these tickets has fallen nearly one-half. Tickets from Boston to Worcester, Springfield, and Albany, on the other hand, have fallen only from 10 to 20 per cent. in the last half-century. The interesting facts brought out, however, are of less present concern than the educational idea presented. The professors contributing these articles have certainly given more economic instruction and awakened more economic thought than they could have done in years through class-room work—important as such work is. It is interesting to note that Mr. Shibley, the main supporter of this bureau, is a young Chicagoan, who graduated from a law school at the age of twenty-four, devoted himself to the publication of law books for five years, and then, having insured himself an independent income, retired from private business at twenty-nine, to devote himself with the same energy to the furthering of public measures. It is intended that the Bureau of Economic Research, while continually espousing the public interests, shall maintain a judicial attitude and make the unimpeachable accuracy of its reports the first requisite.

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Mr. Daniels on Railways

Perhaps the most important address before the International Commercial Congress at Philadelphia was that delivered by Mr. George H. Daniels, General Passenger Agent of the New York Central Railroad and President of the American Association of Passenger Agents. Mr. Daniels rightly declared that the present period is the age of transportation, and that the dying nations are those with little or no transportation facilities. Part of his address was devoted to a comparison between the hauling of freight by railways and by canals. The decline of commerce on the Erie Canal Mr. Daniels attributed to three causes: first, the great reduction in the rates of freight by the railways in the United States, and notably in the State of New York; secondly, the marvelous development of the motive power and rolling-stock of American railways. Less than a quarter of a century ago, upon the average American road, the capacity of a freight-car was twenty thousand pounds, and that of a freight-engine was twenty to thirty of such cars to the train. To-day grain-cars have a capacity of over sixty thousand pounds, and a locomotive of the latest type will haul from seventy-five to ninety such cars loaded to their full capacity. Mr. Daniels gave as the third cause for decline in canal commerce the demand of the public for quick time. "A shipper having a hundred thousand barrels of flour or a million bushels of grain for export must move it from Buffalo to New York within a specified time, and he cannot risk the slow process of the canals." Mr. Daniels is abundantly justified in his boast that American railways furnish the best service in the world. Our passenger-cars excel those of foreign countries in everything that goes to make up the comfort of a journey. Our sleeping and parlor car system is vastly superior to any other. Our baggage system is not only infinitely better in convenience, but arranged upon a more liberal basis, American railways carrying one hundred and fifty pounds of baggage free as against fifty-five pounds carried by German railways. Mr. Daniels believes that we also have the lowest rates of fare. He says that last year first-class passenger fares averaged 2.14 cents per mile, although on some large railways the average was less than two cents per mile. In England he quotes the first-class fare at four cents a mile; third-class fare for much inferior service is two cents a mile, but only on certain trains. In Prussia the fare, according to Mr. Daniels, is 2.99 cents a mile; in Austria, 3.05 cents a mile; and in France, 3.36 cents a mile. Mr. Daniels's figures for the Continental countries of course refer to first-class fares. Professor Hadley's figures for average fares in 1887 were 1.22 cents per mile for Prussia, 1.54 for Austria, and 1.39 for France. The average accommodation in these countries, however, is not nearly so good as here.

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The National Consumers' League

The National Consumers' League has been organized with headquarters in New York. It is the purpose of the National League to protect the workers of every State by securing uniform laws regulating the hours of labor of women and children and the conditions under which they work, as well as the conditions under which garments are manufactured. Until this is accomplished, the leniency or the laxity of the laws in one State may result in great injustice to the workers in a neighboring State. The factory laws of Massachusetts require a license for the home manufacture of cotton goods. This law has been enforced in Massachusetts, with the result of greatly reducing the number of homes in which such work is done, while the wages remain pitifully small. The amount of sweat-shop goods sold in Massachusetts has not been reduced, because the sweat-shop work in neighboring States supplies the demands of the purchasers of ready-made garments. The National Consumers' League now issues an official label to be placed on all goods manufactured under the conditions stipulated by the League. This label guarantees that the article bearing it has been made in accordance with the factory laws of the State in which it is issued; that the goods have been manufactured on the premises of a manufacturer having the authority to use it; that no children under sixteen years of age have been employed in its manufacture; that ten hours a day and sixty hours per week are the maximum hours of labor for all workers

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employed by manufacturers having the right to use the label, and that these hours have not been between 9 P.M. and 6 A.M.; that investigation is permitted the League's representative at all reasonable times. Failure to comply with this agreement forfeits the manufacturer's right to use the label, and compels as a penalty the payment of $100 to the League. At present four manufacturers have the right to use the official label of the National Consumers' League. Even this small beginning is a great step in advance. The League asks that in the buying of ready-made garments the purchaser shall call for goods bearing the Consumers' label, thus creating the demand for goods manufactured under the right conditions—conditions necessary alike for the protection of the consumer's health and the worker's rights. There are Consumers' Leagues in New York, Massachusetts, Pennsylvania, and Illinois, with auxiliaries in the large cities of these States. During the present month a Consumers' League will be organized in New Jersey. What the Consumers' Leagues have secured in the selling of goods under right conditions is evidence of what can be accomplished through educated public opinion. Let this be extended to the manufacturer of the goods sold, and the home and the workshop will be alike protected from disease and injustice.

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A Foreign Critic of American Universities

M. Édouard Rod, in his recent comment on American Universities in the "North American Review," shows a kind of insight into the vital conditions here which foreign observers do not always manifest. The differences between American and European methods are so great that an observer from abroad is often absorbed in them, and fails to discern the really significant tendencies behind them. M. Rod notes, what a good many Americans fail to perceive, the American respect for traditions combined with entire readiness to create them. Our universities, in the judgment of this intelligent Frenchman, are not only distinctively American in their general features, but each has its own character, the institutions at Cambridge, in New York, and in Chicago presenting entirely different aspects of academic life. M. Rod was especially impressed by the completeness of the material equipment of many of our colleges. In many European institutions of the highest standing old and insufficient accommodations are put up with, and the need for greater room is temporarily met. There is a good deal to be said for the spirit which keeps the University of Bonn lodged in its rather shabby house, or which retains the worn and scarred benches at Eton College. This spirit, however, is not always victorious even in Europe, where many of the universities are being rebuilt on a splendid scale. At Vienna and at Paris, for instance, the buildings of the higher schools of learning are not surpassed anywhere in the world in dimensions, dignity, or completeness. There are shadows, however, on the bright landscape of education in this country, and one of them is the excessive work required from the professors and teachers. Speaking from the European standpoint, M. Rod is astonished at the number of hours which are exacted of many of the best instructors in the country. He suggests that there should be fewer lectures, but that each one should be a masterpiece of excellence. There is no doubt that American colleges, as a whole, would be glad to act on this suggestion, if they had the means.

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The Wrong Way

The Board of Education of the Boroughs of Manhattan and the Bronx has put itself in a very undignified position and taken an indefensible course in excluding from the schools of the boroughs certain text-books published by Messrs. Henry Holt & Co., of this city. It will be remembered that some time ago the "Educational Review," of which Messrs. Henry Holt & Co. are the publishers, characterized President Little, of the Board of Education, as "a fine old educational mastodon," and declared that several members of the Board were held together "by the cohesive power of public plunder," a statement which ought not to have been made unless the "Review" was prepared to prove its charge. On complaint of President Little, Dr. Butler, the editor of the "Educational Review," was indicted for criminal libel, but the indictment was subsequently

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quashed, the publishers, in a letter to Mr. Little, declaring that they never believed "the cohesive power of public plunder to be among your motives," and the editor of the "Review" saying in print that "Mr. Little's probity has never to our knowledge been questioned." This is all a matter of ancient history, and this kind of ancient history should have no weight with school boards or other public bodies in determining public questions. The Board of Education had but a single question before it, and that was the question of the value of the text-books published by Messrs. Henry Holt & Co. By a vote of twelve to four, the Board decided that because a criticism against some of its members had been made in a publication bearing the imprint of Messrs. Henry Holt & Co., the text-books published by that house should be excluded from the schools under its charge. If the accusation brought by the "Educational Review" and subsequently retracted was not true, the Board of Education took a very undignified position in allowing it to have weight in their public action, into which no private motives of any kind should enter; if it had been true, their action in excluding the books of Messrs. Henry Holt & Co. would have been perfectly consistent. That a body of men having the educational interests of the city in charge should decide an important question affecting the welfare of the city upon such a ground indicates that, however honest they may be, they are not awake to the dignity and responsibility of their position. No provocation ought to have tempted them into a course which not only makes the Board of Education ridiculous, but exposes the city which it represents to ridicule.

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English Church Conferences

The city of Bristol is acquiring a reputation as a meeting-ground for great gatherings. In recent years it has entertained the Congregational Union, the British Association for the Advancement of Science, the Baptist Union, the Free Church Council, and, but for the burning of a great hall, would this year have had the Church Congress as well. The Congress was held instead in London. Perhaps its most interesting feature was a discussion concerning "The Church and Nonconformity." As probably half England repudiates the ministrations of the Established Church, the attitude of that Church towards Nonconformists is always of moment to the Christian world. It would seem that the lesson which Nonconformity has had to learn is now being learned also by the Church of England; at all events, one of the speakers declared that, like Nonconformists, Anglicans would henceforth recognize the impossibility of the Church being bound to obey the State. He evoked cheers when he declared later that the Established Church had received the utmost help from the great theologians of Nonconformity, and that there were two ever to be named with gratitude and honor—James Martineau and Robert William Dale. It was Dean Farrar's opinion that reunion was not immediately probable, but that a better understanding had already arrived, since both Churchmen and Nonconformists recognize their common duties and responsibilities. "It is not a question of differences of opinion on points of theology and organization, but a question between atheism and Christianity, between materialism and spirituality, between the eternal moral order and the brute instincts and the base appetites of men." In closing the discussion, Dr. Creighton, Bishop of London, said that plans of unity must be chimerical, because they call upon masses of men to break through the deposit of the habits of centuries, to forsake in a moment, on intellectual grounds, their inherited traditions, which have helped to the nurture of their spiritual life. Be this as it may, no year has seen a heartier co-operation between Christians of the Established and Nonconformist Churches. An evidence of this may be noted in the meeting of the Congregational Union, which met at Bristol, a place which it had already distinguished by three previous conferences. The discussions were full of interest and power. The President, the Rev. Arnold Thomas, was fresh from the International Council at Boston, and his presidential address was a notable utterance. The welcome of the Union, however, by Dr. Forrest Browne, the Anglican Bishop of Bristol, was the most cheering feature of the Conference. On behalf of the Dean and Archdeacon and

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Rural Dean as well, Dr. Browne spoke as follows:

We desire to express an earnest hope that your deliberations may serve the higher interests of the large number of souls to whose welfare you minister, and so tend to the furtherance of the Gospel of Christ. We are glad to have this opportunity of expressing our thankfulness that the agreement among us in so many useful works is so large as it is. Nothing that we can properly do shall be wanting on our part, and nothing, I am sure, on yours, to make this happy agreement more wide and more deep. We must retain the grave consciousness of differences which impose unwelcome limitation, but it is our earnest, brotherly wish that such limitations may on both sides be strictly confined to their own sphere, and may not be allowed to hinder the cordiality of our combination for the common good.

As an old Cambridge man, Bishop Browne rejoiced to find Mr. Arnold Thomas, an old Cambridge man, in the chair. They had learned in Cambridge the happy lesson how to find friends among those with whom they differed, and how to respect opinions strongly held with which they strongly disagreed. Bishop Browne then referred in hearty appreciation to the support given by a former Lord Mayor, a Nonconformist, and by the present Nonconformist Lord Mayor, to the restoration of Bristol Cathedral, and added:

We are speaking heart to heart as well as face to face. I pray, and I have no doubt that many here pray every night and morning, that God may bless every work done in the true spirit of Christ, and that we may all be brought nearer to one another in being brought nearer to him.

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The Reserved Sacrament

Dean Stubbs, of Ely, who is now in this country, justly says that the issue involving the use of incense and lights in the Church of England is not nearly so vital as that which has to do with the reservation of the sacrament. Dr. Stubbs claims that while less than two per cent. of the Anglican clergy use incense, many more wish to follow the Roman Catholic practice of reserving the sacrament. The recent appeal of the latter to the Archbishops' Court of the Church of England concerning this matter raises a far more serious question indeed than is found in any merely dubiously decorative adjunct to eucharistic worship. It is the old question of transubstantiation, and the consequently logical adoration of the elements by those believing in such a miracle. Now, transubstantiation is not a doctrine of the Church of England, and therefore cannot be sustained by any judgment from the Archbishops. On the contrary, reservation is prohibited by a rubric of the Prayer-Book, which reads as follows: "If any of the bread and wine remain unconsecrated, the curate shall have it for his own use; but if any remain of that which was consecrated, it shall not be carried out of the church, but the priest and such other of the communicants as he shall call unto him shall, immediately after the blessing, reverently eat and drink the same." There is something to be said in favor of those who wish to have more of the bread and wine consecrated than is actually necessary for the regular number of communicants, the over-supply to be used in the case of hospital visits, calls from those suddenly ill or dying, and other emergencies. To genuine Protestants, however, there is nothing at all to be said in favor of reserving the sacrament for the purpose of adoration. Even if the reservation be begun with the practical objects above mentioned in view, it almost inevitably ends in idolatry. The reserved elements are kept above the altar, just as in Roman Catholic churches. The people are expected to follow the example of the priests and choir-singers in making obeisance to the altar. Acts of devotion to the elements are encouraged, and a perpetually burning lamp is generally hung in front and above the Host. While the practice of reserving the sacrament may obtain more at the present time in England than in this country, it has already reached a sufficiently alarming extent here.

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The Congregational Woman's Board of Missions

Last week at Syracuse the thirty-second annual meeting was held of the Woman's Board of Missions, representing the Congregational churches east of Ohio, and inclusive of all the Atlantic coast States. The Board has under its care about a hundred and thirty missionaries, over thirty girls' boarding-schools, nearly three hundred day-schools, and about one hundred and seventy Bible women. Mrs. Judson Smith, the President of the Board,

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presided at the sessions. The total contributions for last year amount to over a hundred and ten thousand dollars. Interesting addresses were delivered by missionaries from India, Turkey, Spain, Japan, China, and the Pacific Islands. During the year, fifteen of the Woman's Board of Missions returned to this country, and of these eleven have gone back to their fields. Eight new missionaries have been sent out. The Ecumenical Missionary Conference to be held in New York City next April is receiving much attention from the Home Secretary of the Woman's Board, who is also Chairman of the Woman's World's Missionary Committee. In the latter capacity she has the care of arranging the programme for the woman's day in that Conference.

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Interdenominational Work

Last week the Interdenominational Commission of Maine held a conference at Auburn, in that State. The requirements of the Commission are explicit. The first is that no community in which any denomination has any legitimate claim should be entered by any other denomination through its official agencies without conference with the denomination or denominations having said claims. As President Hyde, of Bowdoin, properly asks, Where is the State in which a set of principles as stiff as that have been violated only half a dozen times in the past nine years? "We have succeeded," he says, "either by prevention or by remedy, in scores of cases. We have failed in six. We have reason to be encouraged." Dr. Hyde instances the case of the Island Falls Congregational Church as an example of what has been done:

> The church was founded in 1859. It was dependent upon missionary aid until the town began to boom in 1893. Then a new class of people came into the town from New Brunswick. In 1896, with the approval of the Congregationalists, a Free Baptist church was formed to meet their needs, and speedily came to self-support. The Congregational church also came to self-support. The Methodists have twice entered the town through their local preachers, and twice, on the representation of the Commission that their presence would weaken the work of the other churches and make self-support for them impossible, have graciously and courteously withdrawn.

The net result of the Interdenominational Commission work is seen in the only self-supporting Congregational church in Aroostook County; it is the one church whose period of chief development has been sufficiently recent to enjoy the protection which the principles of the Commission afford. An opportunity for future work is in the new town of Millinocket, to which place have come about a thousand of as fine workingmen as there are in the State. We learn that their private accommodations are of the rudest temporary kind, and that they have no public place of resort whatever. Liquor is strictly prohibited by the rules of their factory company, and the prohibition is rigidly enforced. The manager of the company is a Roman Catholic. The Commission proposes to have four denominations, Baptist, Free Baptist, Congregational, and Methodist, unite in erecting a temporary building which shall be a center of rest, recreation, reading, and worship. The building will cost a thousand dollars, of which two hundred dollars each will be raised by the four denominations, and the remaining two hundred on the ground. The manufacturing company heartily approves the plan. Specifications for the building are now being made, and it will be pushed to completion at once. Here are four Protestant denominations united in doing a broad Christian work for men in need, with the approval and co-operation of the Catholic manager of the business enterprise which has thus suddenly created the town. A single success like that at Island Falls, a single work like that proposed at Millinocket, outweighs a hundred times the slight reverses which the Commission has met along the skirmish line.

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The Open and Institutional Church League

The League held its sixth annual Convention October 31–November 1, in the Metropolitan Temple (Methodist Episcopal) in this city. The Metropolitan Temple is the center in its parish activities of what is known as the Methodist "Forward Movement" in New York. It is doing a great work of everyday ministration in the midst of the congested population in which it is located, and exemplifies in a marked way the spirit and principles for which the League stands. It is a free church, where the rich and the poor meet together and

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crowded congregations are gathered. The Convention was one of exceptional interest. It could hardly have been otherwise with such speakers on the programme as Charles Wood, D.D., of Philadelphia, Philip S. Moxom, D.D., of Springfield, Mass., Charles A. Dickinson, D.D., of Boston, and Dr. E. S. Tipple, Cortlandt Myers, J. Wilbur Chapman, and Donald Sage Mackay, of New York. The topics discussed were of practical interest; among others, "How to Reach Men in the Destitute Sections of Our Cities," "The Work and Mission of Deaconesses," "The Need of Trained Workers," "The Evangelistic Spirit at the Heart of All Our Work." While those who gave addresses and took part in the Convention were for the most part conversant with the need and engaged in the activities of service facing the most difficult problems of the hour, the outlook in thought was hopeful and even optimistic. The Secretary of the League, Dr. E. B. Sanford, reported a growing interest in the work. The churches, especially in the cities, are more and more seeking, in the sections where the home and other centers of influence fail to meet the social need of the people, to provide substitutes for them in their organized life. The Rev. Frank Mason North, D.D., of this city, was re-elected President of the League. In the list of Vice-Presidents we note the names of Mr. William E. Dodge, Robert C. Ogden, J. M. Cornell, John S. Huyler, and Drs. E. Walpole Warren, Anson P. Atterbury, Edward Judson, with other well-known laymen and ministers in different parts of the country.

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Seamen's Missions

Last week at Boston sixty delegates representing different ocean, river, and lake ports, from Montreal to New Orleans, met to confer regarding the best and latest methods of work among seamen. This is the first general conference of the kind ever held in America. It is the outgrowth of smaller conferences which had met yearly at Gloucester, Mass. Reports were read from all the workers, and interesting discussions ensued, led by the most experienced men. Among these men the personality of Chaplain Jones, of Cleveland, was prominent and dominant. The general Chairman of the Conference was Chaplain Nickerson, of the Boston Seamen's Friend Society. A specially interesting discussion centered around the question of sailors' environment; it was led by Mr. S. Augustus Johnson, a well-known lawyer of New York City, and the representative of the Legal Aid Society. A practical result of the Conference was the appointment of a committee, with Mr. Johnson at its head, to extend the usefulness of the Seaman's Aid work to all ports. Among other speakers were two commanders and three chaplains of the United States navy, all of whom advocated the formation of naval clubs for sailors in the larger ports frequented by our war vessels. These clubs will be extremely valuable adjuncts in connection with the general work of the Young Men's Christian Association. Notable good fellowship characterized the Conference, and general rejoicing that henceforth there will be the advantages to each worker of a union of hitherto independent endeavors. Every evening services were held in the various Boston churches in order to bring the labors of sailor workers more popularly and prominently before the community. Dr. Stitt, of the New York Seamen's Friend Society, has charge of the arrangements for the next Conference. It will be held in the metropolis.

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An Evening Theological School

An evening theological school, designed to meet the desires of those who are otherwise occupied during the day, may be found at Amity Building, 312 West Fifty-fourth Street, New York City. From its circular to "the young people of all Christian denominations in New York City and vicinity" we learn that its objects "are to provide a thorough course of study to fit young men and women more completely for Christian work in their respective churches; to prepare students for the Gospel ministry; to make proficient Sunday-school workers; to offer lectures to young women in training for deaconesses; to give instruction in missionary lines, and to cultivate a Christian spirit among the different denominations"—a most laudable undertaking, surely. The char-

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acter and spirit in which this rare school will be conducted are adequately guaranteed by the name of the Rev. Leighton Williams as its dean. Originated by the late Rev. Dr. Samson, the school has now increased its faculty from five to six instructors, and lengthened its curriculum of subjects from a three years' course to four. Though Mr. Williams is by conviction a Baptist, the school is none the less thoroughly undenominational. It is open to women as well as men, and tuition is free. It should be added that the object aimed at is not to open a short cut to the pastoral charge, but rather to develop for the benefit of the churches the latent talents of many young people by a systematic training in the proper subjects of Christian knowledge. The prospectus for 1900 will be sent free on application to the Corresponding Secretary, Mr. Charles F. Weindell, 942 East One Hundred and Seventy-fifth Street, New York City. Our latest information is that the number of students at present enrolled is fifty, or thereabouts.

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State Aid for Consumptives

The New York State Legislature will, during its coming sessions, be asked to consider many bills of vital importance to the people of the State. None will surpass in importance those presented to provide State aid for consumptives. The yearly death-rate in this State from consumption is placed at thirteen thousand; the same authorities place the number of consumptives found yearly within the bounds of the State at fifty thousand. The Health Boards of the cities have called attention again and again to the constant recurrence of the disease in the same houses, especially in the tenement-house sections. Maps have been issued bearing marks to show houses where the disease is always found in the city of New York. Such measures as the Health Boards can take to prevent the spread of the disease are taken, but the victims go about in workshops, stores, street-cars, and boats, ignorantly spreading the danger. The time has come for the people of the State to urge the establishment of small cottage colonies where those who have a chance to recover may live under conditions most conducive to that end. Other colonies should be established, not too remote from our large cities, where those who cannot be cured may live in comfort, under the best medical supervision and care, no longer a menace in home and workshop, spreading a disease that uncontrolled is a scourge. The disease can be stamped out if science and intelligence, supported by public funds, are used to protect the health of the people.

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The Philippine Commission's Report

We give on another page the substance of the report of the Philippine Commissioners. It is signed by four gentlemen of National reputation: Admiral George Dewey; Dr. Jacob Gould Schurman, the President of Cornell University; Professor Dean C. Worcester, whose previous visit to the Philippines had made him a recognized authority on the islands and their inhabitants; and Charles Denby, whose experience as our Minister to China has made him familiar with Oriental life and character. These gentlemen have had better advantages than any other Americans to investigate the past history and present conditions of the archipelago, and their report will be accepted by the unprejudiced reader as conclusive respecting the *facts*, which may be epitomized as follows:

No agreement was ever made with Aguinaldo and no alliance was entered into with him by our representatives. He gave no aid in the capture of Manila. No effort was wanting on our part to maintain peaceable relations with his forces after his arrival at Manila. The attack on our lines was initiated by those forces and was accompanied by threats of and attempts at looting, arson, and assassination. In other cities not protected by our troops similar attempts have been successfully made. Continuous endeavors by the Americans to re-establish peace have failed because nothing would be considered by the insurgents except an abandonment of the islands to them. The insurgents are not a nation, and do not represent a nation; they are a military oligarchy, inspired partly by greed of plunder, partly by personal and political ambition, partly by fanaticism. They

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represent only a portion of one tribe, and that tribe only a fraction of the entire population. They are not fighting for self-government, but for power to exercise governmental authority over a people either indifferent or hostile. Their government, where it has existed, has plundered and robbed the people; "never in the worst days of Spanish misrule have the people been so overtaxed and so badly governed." Where our authority has been established, municipal governments are being organized, schools established, industry recommenced. From many of the people have come appeals to us for protection against the insurgents, and where we are able to afford it the protection is welcomed, and the results justify the welcome.

These facts answer such questionings as the following, sent us by an honored friend of The Outlook:

The intellectual questions regarding our policy in the Philippines have been discussed in The Outlook at much length, but nothing has been said upon the religious questions that press upon simple-hearted men. How does our policy conform with our duty to treat the Filipinos as we ourselves would be treated? How does it conform with our duty to treat the Filipinos as we would treat Christ? When we kill them rather than treat them as we have treated Spanish-Americans from the beginning, are we not killing Christ? and is our inhumanity any the less because the ruling classes now as ever applaud it? Indeed, was not the inhumanity of those who killed Christ to defend their religion less than the inhumanity of those who kill the least of his brethren for any of the motives you avow?

If the armed Filipinos were a nation fighting for liberty, and we were fighting to subjugate them for our commercial advantage, this would be a wicked war and deserve universal execration. But if the armed Filipinos are revolutionaries, inspired by personal ambition and lawless fanaticism and aiming to overthrow the governmental authority to which the United States has fallen heir, and to establish an oligarchic rule over a subjected people, this is a most just and necessary war. That the latter is the case the report of the Commissioners makes clear. And it is substantiated by other independent and unprejudiced testimony. For example:

Formerly a Malay chief regarded his position merely as "a vantage ground for pleasure," and his people as folk of no account, whom Providence had thoughtfully bestowed upon him for the satisfaction of his desires. He had no sense of responsibility; duty was to him a thing unknown. He had never been taught to recognize any obligation to the country or to the people over whom he ruled. Before him the commoners and peasantry were as driven cattle, and as beasts of burden he treated them.

Mr. Hugh Clifford, in the November "Atlantic," thus describes the Malay chiefs as they were in the Malay peninsula before British example had taught them the meaning of duty. What they were there they are now in the archipelago; so says Mr. Shoemaker in his "Quaint Corners of Ancient Empires:"

They [the insurgents] have already enriched themselves at the expense of their people, and boast thereof. Of course they cannot hope to retain these ill-gotten gains if we hold the islands. The people would give us but little trouble, but these self-styled patriots, self-appointed rulers, will be content with but one condition of affairs: First, that the American Government shall supply a chain of warships around the islands to keep off all outside interference. Second, that the entire management of the islands be placed in the hands of this gang of men, especially all offices that enable them to carry out the methods they have learned from three centuries of Spanish teaching. They desire particularly the power to coin money—for themselves. As is always the case, they would be more intolerant of the people, from whose ranks they have so lately risen, than were the Spaniards. What character of men they are will be more fully understood when it is known that Aguinaldo, in the proclamation of his constitution, announced that his government would "*license the Chinese houses of pleasure.*" To the uninitiated this sounds innocent enough, yet through such "pleasures" came the destruction of Sodom and Gomorrah.

To compare a military oligarchy inspired by such motives to Christ, and demand that we leave a helpless people for whose care we are responsible to the rule of such a body, appears to us entirely to misapprehend the ethical question which the American people have to decide. The anti-imperialist should not assume that the Filipinos are a nation fighting for freedom against America fighting to subjugate them, and proceed to argue that such subjugation is wrong; he should assume that such subjugation is wrong, and should address himself to the task of proving that the Filipinos are a nation fighting for freedom.

The report of the Commissioners makes the facts clear; and in so doing it makes our duty clear. That duty is not to turn the islands over to a pseudo-government

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of a fanatical military oligarchy whose régime is worse than that of Spain at the worst, but to establish and maintain our authority, in order to secure justice, liberty, and the general welfare of the community for whom we are responsible to the Filipinos, to the nations of the earth, to our own consciences, and to God.

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Hope for the Southern Negro

In the "Atlantic Monthly" for November Booker T. Washington presents a striking defense of the South in relation to the negro. Taken in connection with Professor Du Bois's volume on "The Philadelphia Negro," reviewed on another page, it indicates that the Northern attitude of superior righteousness is hardly warranted by the facts in the case. "It has been my privilege," says Mr. Washington, "to study the condition of our people in nearly every part of America; and I say, without hesitation, that, with some exceptional cases, the negro is at his best in the Southern States. While he enjoys certain privileges in the North that he does not have in the South, when it comes to the matter of securing property, enjoying business advantages and employment, the South presents a far better opportunity than the North."

Mr. Washington's article contains a succession of facts illustrating the readiness of people in the South to value the negro industrially according to his achievement and not according to his color. "While in some other affairs race prejudice is strongly marked, in the matter of business, of commercial and industrial development, there are few obstacles in the negro's way. A negro who produces or has for sale something that the community wants finds customers among white people as well as black. Upon equal security, a negro can borrow money at the bank as readily as a white man can. A bank in Birmingham, Alabama, which has existed ten years, is officered and controlled wholly by negroes. This bank has white borrowers and white depositors. A graduate of the Tuskegee Institute keeps a well-appointed grocery store in Tuskegee, and he tells me that he sells about as many goods to one race as to the other. . . . At a county fair in the South, not long ago, I saw a negro awarded the first prize, by a jury of white men, over white competitors, for the production of the best specimen of Indian corn. . . . What I have said of the opening that awaits the negro in the business of agriculture is almost equally true of mechanics, manufacturing, and all the domestic arts. The field is before him and right about him. . . ."

Nor is the willingness to recognize the negro's worth, says Mr. Washington, confined to the field of industry. Speaking of the president of the negro bank just referred to, he says that but a short time ago he read "letters from nearly every prominent white man in Birmingham asking that the Rev. W. R. Pettiford be appointed to a certain important Federal office." From the Montgomery (Alabama) "Advertiser" he clips the following in reference to the closing of a colored school: "The closing exercises of the city colored public school were held at St. Luke's A. M. E. Church last night, and were witnessed by a large gathering, including many whites. The recitations by the pupils were excellent. . . . The success of the exercises reflects great credit on Professor S. M. Murphy, the principal, who enjoys a deserved good reputation as a capable and efficient educator." Nor are the teachers even in the negro schools any longer confined to negroes, or to completely ostracized missionaries from the North. "The medical school for negroes connected with Shaw University at Raleigh, North Carolina, has from the first had as instructors and professors almost exclusively Southern white doctors who reside in Raleigh, and they have given the highest satisfaction. In Augusta, Georgia, the Payne Institute, one of the best colleges for our people, is officered and taught almost wholly by Southern white men and women. The Presbyterian Theological School at Tuscaloosa, Alabama, has only Southern white men as instructors." Mr. Washington thinks the time is now ripe for the missionary schools supported at the North to employ as teachers Southern whites, for this policy leads the white people of the South to regard the work of the schools with

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friendship instead of indifference verging on hostility.

It must not be thought, however, that Mr. Washington, in his defense of the South, ignores the race feeling, or would abandon or even leave to others the struggle for the political rights accorded to both races on the same terms by the last amendments to the Constitution. "I fear," he says, "that some of the white people of the South may be led to feel that the way to settle the race problem is to repress the aspirations of the negro by legislation of a kind that confers certain legal or political privileges upon an ignorant and poor white man, and withholds the same privileges from a black man in a similar condition." Such legislation, he points out, retards the elevation of the whites as much as it aids the degradation of the blacks, and he appeals to the pride of Southern whites with this telling sentence: "I do not believe that, with his centuries of advantage over the negro in the opportunity to acquire property and education as prerequisites for voting, the average white man in the South desires that any special law be passed to give him further advantage."

A Significant Silence

During the past few months Roman Catholics in this country and England have been trying to prove the injustice of identifying their Church with the condemnation of Dreyfus. Cardinal Vaughan says that the whole affair from beginning to end was a matter of state, of military interests, and of treason, in which the Church had no place. This is probably the conviction of most English-speaking Catholics. On the other hand, a contrary conviction as to their Church's part is held (not to mention the Radicals) by such French Liberal Catholics as M. Hébrard, editor of the Paris "Temps," MM. de Rodays and Cornély, of the "Figaro," and M. Jonnart, formerly Minister of Public Works. The last named claims that the Dreyfus affair has been utilized by the Church to make an onslaught upon liberal institutions and ideas, and to influence Frenchmen toward a clerico-military government.

A long time ago Madame Dreyfus wrote to the Pope begging his co-operation in the rehabilitation of an innocent man. To her letter there came no reply. Instead, "La Croix" (The Cross), a Roman Catholic penny paper, increased its circulation, so it is claimed, to three hundred thousand in Paris alone, and established adjunct papers similarly named in every French province and in every important town; for instance, the "Croix d'Auvergne," the "Croix de Bordeaux," etc. All of these papers have the same general appearance; in the left-hand corner of each appears a representation of the Crucifixion, and, underneath, the motto, "Adveniat Regnum Tuum" (Thy Kingdom Come). The influence of the "Croix" is not only towards ecclesiastical aggrandizement; it is especially towards that aggrandizement among soldiers. To this end there is a special department in the paper called "Le Courrier Militaire," in which well-written articles appear on military subjects, and in which answers are given to questions from soldiers with relation to their barracks life. Thus France possesses an outward and visible sign of a clerico-military alliance, in which it may be assumed that the party of the first part proposes one day to absorb the party of the second. That gained, the Republic itself might be overawed, and clerical legislation reinstituted. This in turn might lead to a renewal, at least in part, of temporal power—that unworthy ideal which has done so much to prevent the great spiritual success of a mighty Church from becoming still greater.

These facts and suppositions, together with the gratuitous distribution of "La Croix" among the soldiers, have led to the suspicion that the heads of the Catholic Church, not only at Paris but also at Rome, were, to a certain extent, directing the various "Croix" published throughout France. This impression has been strengthened by the Pope's significant silence, and by his recent reception of the editor-in-chief of the paper. Before the Rennes decision, "La Croix" declared that "the Dreyfus case has hardly anything military about it. It is a religious case." After the judgment it said: "Justice has been done. Dreyfus has been condemned. As Frenchmen we rejoice over it. As Catholics we praise God for it."

While "La Croix" appeals to anti-Semitic

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Frenchmen, the Jesuit "Civiltà Cattolica" in Italy has been used to appeal to anti-Semites there, and everywhere. This paper coolly advises that it is better not to kill or expel Jews; instead, however, they ought not to be allowed to exercise political rights or any sort of public function.

It is not surprising, therefore, that, replying to Cardinal Vaughan, "Verax," in the London "Times," blames those in authority in the Roman Church because they have allowed the minds of the Catholic people in Europe to be poisoned by a Catholic press. This press has itself done what Cardinal Vaughan protests against—that is, it has sought to identify the Church with the act of injustice whereby Dreyfus was condemned. The "Times" now publishes a more important letter. It is from Mr. St. George Mivart, the well-known scientist. Coming from a devout Roman Catholic, its appeal seems to us peculiarly daring. It is a remarkable event when any Catholic presumes to criticise his spiritual leaders; above all, when he presumes to criticise the Supreme Pontiff. Yet, referring to the Dreyfus affair, Mr. Mivart dares to speak of "the Pope's amazing and appalling silence," and to add that "to keep silence may often be to participate in the evil left undenounced. . . . How eminently, how above all, must this apply to him who stands as the supreme ruler of the Christian conduct and the direct and immediate representative on earth of the God of truth, goodness, and justice!"

It is not alone the absence of a papal pronunciamento in favor of justice to the Jew which Mr. Mivart deplores; to this sin of omission the Pope has added a sin of commission—namely, the reception, "not only without any public censure, but with positive commendation, of the Redemptionist miscreant, Bailly of 'La Croix.' So scandalous a circumstance all Catholics must deeply deplore; and what a lost opportunity for doing incalculable good!"

To the excuse made by Leo XIII.'s apologists that the silence was due to a fear of offending France, Mr. Mivart indignantly exclaims: "Offend France! God's vicar to refrain from telling men what their duty is for fear of consequences! As if God could not be trusted with the consequences of any acts done in fulfillment of his behests!"

After recalling how the Pope and his Cardinals once misled the world in Galileo's case, Mr. Mivart declares that Dreyfus is the Galileo of the nineteenth century, and that in his case the papal authority "has now misled the world with respect to morals, with the probable result that other millions of Catholics will, one by one, abandon Catholicity."

To those who believe that Dreyfus is the victim of injustice—and nearly the whole world evidently so thinks—the Pope's silence does seem like a lost opportunity.

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Knowing God

But how do you know that there is a personal God, and how do you know where he leads? You certainly cannot know except you are told by God himself, and must you not have authority for his having imparted the knowledge? Man of himself alone can do no more than imagine a Creator and speculate about his ways; he cannot comprehend them. —*New York Sun.*

How did Isaac know God? he had no visions. Or Joseph? did he know Him only by dreaming about Him? Or Moses, before he met Him face to face in Sinai? did he before that time only imagine a Creator? and if so, what made him fancy that it was God who spoke to him at the burning bush? Or Samuel? was his sole knowledge derived from the mysterious Voice which called him from his bed in the Tabernacle? Or David? what made him suppose that Jehovah was his Shepherd, and led him beside still waters and in green pastures? Or the author of the Hundred and Third Psalm? how came he to know that Jehovah forgave all his iniquities, healed all his diseases, redeemed his life from destruction, and crowned him with loving-kindness and tender mercies? Or Isaiah? how did he know that they who wait upon Jehovah shall renew their strength; shall mount up with wings as eagles; shall run and not be weary, and shall walk and not faint?

The Christian knows God, and knows that God instructs, guides, forgives, redeems, strengthens, inspires the soul that trusts in him, exactly as Isaac and Moses and Samuel and David and Isaiah knew him and his helpfulness, and in no other

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way. The knowledge is just as vital and real and the intercommunion as actual to-day as it ever was. The doctrines that there is no God, that God cannot make himself known to men, that he can be known only at second hand, either through a privileged hierarchy or an ancient literature, are all phases of the same general unbelief. The doctrine of the Bible is not that God once *was*, but that he ever is; not that man once knew him, but that men can always know him. Its doctrine is that God is in his world of nature and in his world of men, and that not to be able to see him is to be blind, and not to be able to talk with him is to be deaf and dumb.

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Art for the People

The important matter in the art development of a country is not so much the appearance of great artists as the spread of a genuine interest in art among the people of the country. It will be impossible to develop or sustain great art in America until art becomes a natural and inevitable form of expression, and that cannot be until Americans come to feel and think in terms of art. The Dewey Arch is a significant and hopeful sign of the times, because it is illustrative of what might be called almost a spontaneous expression of thought and feeling concerning a striking event in an art form. Those who are anxious, therefore, for the larger and finer expression of American life attach the greatest importance to every wise and rational method of reaching the general public, and of making that public in some way sharers in art interest and art advancement. For this reason the opening of the annual exhibition in the Carnegie Institute at Pittsburg on Wednesday of last week, to continue until the first day of January, is a matter of National importance. The Institute, which is one of the most admirably equipped institutions for public education and recreation in the country, was built by the generosity of Mr. Andrew Carnegie, at a cost of something over $800,000. To this noble gift Mr. Carnegie added a further gift of a million dollars as an endowment fund for the support of the art and science departments, the music hall and the library being supported by appropriations from the city of Pittsburg. So quickly did the public respond to the opportunities offered by the Institute, and so soon did the Institute take its place in the life of the city, that the building is already overcrowded, and plans have been prepared for an addition, which will be larger than the original building, and for which Mr. Carnegie has made the further gift of nearly $1,800,000. It is proposed to provide in the enlarged building ample space for a permanent collection of paintings, galleries for annual and special exhibitions, statuary and architectural halls, rooms for the display of photographs, drawing, etchings, engravings, statues, and accommodations for a school of art, together with such appointments of every kind as each department may demand.

The bare statement of the facts is sufficient to suggest the broad lines upon which the Carnegie Institute has been organized, and the generous foundation for public education and the encouragement and development of art which it provides. The founding and equipment of such an institution is quite as important as the founding and organization of a university. It is a great art university, providing the best teaching, not only through professional teachers and in graded classes, but through a constant exhibition of good works of art, a constant offering of the best music, and the opening of the doors to the best books in the world. One feature of the Institute deserves special attention because in this country, at least, it is novel, and because also it tends to enlarge the scope of the Institute and to heighten its educational significance. The annual exhibition of paintings, instead of being placed in the hands of a local committee or of a board of trustees, is practically in the hands of the painters of the world. Through their representatives any artist may submit his work for the consideration of the jury which makes the selection of pictures to be exhibited. This jury meets in October, and is clothed with sole power to select the works which shall be exhibited, to place the pictures in position, and to award the medals and honors. It consists of eleven members, one of whom is the Chairman of the Fine Arts Committee of the Board of Trustees; the other members of the jury are elected by vote. Each painter who is invited to

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submit examples of his work for exhibition has the privilege of voting for ten members of the jury, two of whom shall be residents of Europe. Under this arrangement two eminent artists from abroad are invited every year to Pittsburg; are brought in personal contact with American artists; are invited to co-operate with them, and have the opportunity of becoming familiar with the conditions and prospects of art in this country. The two foreign jurors this year are Raffaelli, the distinguished French painter whose work is so well known in this country and who has made so many personal friends here, and William Stott, of Oldham, the English painter.

These gentlemen have made the selection of pictures which now hang upon the walls of the Institute, and they have personally awarded the medals, of which there are four. Under this arrangement the highest expert judgment is secured for the original selection of pictures to be exhibited, and the best professional judgment secured as to the relative value of these pictures; while the organization of the jury prevents the management of the exhibition from falling into the hands of a clique or group of artists, and promises to insure, not only intelligence, but catholicity. So far the exhibitions have been successful in bringing together representative contemporaneous paintings from many different sources, exhibiting many different methods and representing many different schools; and the people of Pittsburg have the opportunity of seeing at their own doors some of the best art products of the world. In this way the Institute fulfills its main purpose—the education of the people in matters of taste and artistic excellence. This year the gold medal, with an award of $1,500, has been given to Miss Cecilia Beaux for her portrait of "Mother and Child."

A further purpose is served in the promotion of art by the encouragement furnished to painters in all parts of the country. The exhibition is open to the most remote and obscure painter on the continent. Every painter has an opportunity of securing attention at Pittsburg, if he chooses to avail himself of it; while the distribution of prizes and medals furnishes a further incentive for contribution. Such an institution is worthy of careful study as furnishing an admirable example of the intelligent use of a great endowment for the double purpose of popular education and of the furtherance of art. The brief history of the Institute is a standing illustration of the fact that there is no antagonism between these two ends. The better a thing is in any art the surer in the long run is it to secure popular appreciation and command popular approval. Art can never become a natural form of expression until the esoteric conception of its growth and use is wholly abandoned. It must look to itself for its own standards; it must find its subjects within itself; but it can never be great unless it touches the life of the people, and in turn educates them. In this connection the words of Mr. William Stott, the English artist, one of the members of the jury of this autumn, are worth quoting: "Such an institution as the Carnegie Art Gallery is like a seed sown in the ground; it is bound to germinate and develop from year to year. Artists are born here, but unless they have something to feed upon they cannot develop. Vast industries give opportunity for the development of the commercial man, and no less is a magnificent art gallery a stimulus for the embryo artist."

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The Spectator

It isn't everybody that understands the gentle art of managing engaged couples; indeed, after some thought on the subject and some critical experiences, the Spectator has almost come to the conclusion that nobody knows how to manage them—least of all they themselves. Naturally, they are difficult to adjust socially and domestically, because they, poor things! really are monstrosities in a way, being neither the fish, flesh, and fowl of unattached mortals, nor yet the good red herring of married folk. The Spectator, before the day when he received a schooling which he will relate, was accustomed to treat engaged people with that ordinary civility and that decent regard for his conventional relation to them that he tries to offer to all his social world.

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But one day—this was years ago—he happened to be caught in the place where

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every one of us is sure to be cornered at some time, and most of us more than once; namely, between the upper millstone of a room empty save for himself and the lower millstone of an incoming engaged couple who had by all outward evidences (too apparent to any sympathetic heart) fully expected to find that room vacant. No one on earth could have been more sorry for them than was the Spectator. In his sympathy for young lovers he was then, and is now, a fairly disgusting mush of sentiment; but in this case he was sorry for himself, too. This room he then occupied was the only retired spot in that house; he knew that, and to it he had retreated to finish some work very important to him, that he trusted might also prove important to others. But these facts were not by him weighed for a moment in the balances as against the infinitely more important claim of those intruding upon him. They needed this room far more than he, and it was imperative, he knew, that he should vacate as soon as possible. It was not the question of retiring in their favor that vexed the Spectator's soul; he was glad to concede his place in a cause so sweetly interesting; but how to retire? there lay the Spectator's quandary. The Spectator is a modest man, and, trying to put himself in the place of the young people, decided that for him to pick up his books and pens and writing-pads and rush away would not only be indelicate in the extreme, but would cover those who, from the bottom of his heart, he wished only to serve, with dire confusion. To thus broadly imply by his actions that he believed they had come here for the direct purpose of being alone together—it was too crude to be thought of.

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So the Spectator, as uncomfortable and sorry for himself as he could be the while, sat there nervously playing with his writing materials, and forcing what was meant to be easy chat while that young couple sat and looked at him; and as they looked the Spectator slowly became aware that the eyes of both, not the gentleman's only, but the lady's, it must be confessed, grew sadder and sadder and more and more reproachful, while their responses to his labored conversation grew more and more mechanical. The Spectator felt himself growing hot all over. This ill-bred little couple—what had they expected him to do! Put his hands playfully before his eyes and with their entrance slide out past them, uttering some banal jest about "turtle-doves"? Alas! berate them as he might, the Spectator was unhappily aware that he had never before seen—when separate—the slightest indication of ill-breeding or indelicacy in either of these newly contracted parties. Yet here they were, together demanding of him as plainly as eyes could speak that he should treat them to the most unconventional and crude conduct. The Spectator had meant to get himself out of their way after a decent interval, on some flimsy excuse that would still veil the true reason for his exit. As it was, he now rose, wordless, hot, and awkward, and somehow shambled foolishly out of the room, followed, he could see, by four beaming eyes that made no more effort to conceal their present gratitude and pleasure than they had made to hide their previous discontent. Their only resentment, if resentment they still held, was that the Spectator had not gone before, and the only person concerned who was in the least embarrassed by the barefaced leaving of lovers to their billing and cooing was the Spectator himself.

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My dear young friends, the trouble is, you don't like any treatment of any kind that a mortal can render to you. What you want is as noiseless a vanishing, and, let me add, as bottomless a patience, as angels alone could give you. There is a door to every room, you know, and out of that door the wingless and visible must materially pass to leave you to that privacy which you wish; and you must not forget, also, that well-bred people don't usually rise and suddenly charge from a room, with nothing said and with no excuse offered. What do you want us to say to you as we retire? If you'd give us a little time, we'd think up something delicate and graceful; but you don't give us time, and you embarrass by this haste you insist upon. Our point of difference is that you want us to "stand not upon the order of our going, but go at once," and we find that mode of exit much too ignominious,

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You must allow some leeway for the other side. So far as the Spectator is concerned, once and only once in his life did he, as he has just described, shamble wordless and abashed from the presence of lovers. Since then, though he has always retired most promptly, he has done so not ignominiously, but as he has indicated, and with some of the honors of war. What would you have? Are all the honors of war, and of love too, to go to the lovers? No, no! If you wish privacy, it must be had at some price, and that price the Spectator believes in making you pay. Ah me! Are you not the winners, after all, say what we will—we old folk? "Look out at the moon to-night," said an old lady to the Spectator. "Don't you wish you were young again and just engaged?" The Spectator looked. Ah me! again. She knew—that old lady!

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Upon his soul, the Spectator does not mean to be hard on the engaged. He sees the practical hardships of their case. What are they engaged for? To be married, to be sure, and nothing else; and here they are for varying spaces of time not married and yet not really single. It's in the nature of things a bewildering and impossible social condition, that gets on the nerves sooner or later and then plays the mischief generally. The Spectator knew an old gentleman who was a past-master in dealing with the engaged. On one occasion, when he was acting as director of a bank, the case of one of the employees was laid before the board with the advice that the board dispense with that employee's services.

"What's wrong with him?" asked the past-master. "He's been with us some time, and he used to be satisfactory."

"I know it," stated the complainant. "He can do perfectly satisfactory work, and that's all the more reason why his present work is inexcusable. He's been warned, and warned repeatedly."

"What's wrong with him?" repeated the past-master.

"Everything half done, scamped, no attention to anything."

"I didn't ask what was wrong with his work. What's wrong with *him?*"

"With him? I've heard he's engaged to a girl out of town. He's spending his time and strength going back and forth, I suppose."

"Well," said the past-master, "I should advice raising his salary to a point that will let him bring the young lady to this town. He's been good before, and it's likely he'll be good again if we give him the chance."

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Now this old bank director was not a sentimental soul like the Spectator. His was a business mind, and his suggestion, kindly as it was, was simply a business suggestion, founded not so much on a knowledge of lovers proper as on a knowledge of human nature. Any uncertain contract that the contractors enter into with enthusiasm such as that which usually attends an engagement of marriage must, as time goes on, become a problem more and more harassingly and consumingly interesting. There are contracts that can be proved wise or unwise only on fulfillment—and of these is marriage. It is perfectly natural, then, that the hanging of a contract to marry should be an uneasy business; and the longer it hangs, of course, the more uneasy and disproportionately absorbed the contractors become. Every good business man knows that an important and unfulfilled contract—like Mr. Stockton's pink-headed fool of a Scotchman—is a "dangerous thing to have about the house." Therefore, said the wily old director, "let the young people marry;" and marry they did, with just the good results that the prophet had foretold. But, mark you, even this past-master in the art of dealing with the engaged dealt with them in a manner that immediately changed their condition. When called on to adjust their difficulties, he did not stop to reform them as they were, but (O learned judge!) married them out of hand and as fast as he could.

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We can't all be bank directors, nor all providences that hurry contracts for marriages to fulfillment. In the meantime we shall have to put up with the engaged as best we may. Sometimes we shall treat them so delicately that they will call us, to each other, unsympathetic, and wonder why we can't see that they don't want us. (That experience of his sticks

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in the Spectator's throat.) Sometimes we shall be so indelicate as to call forth other confidences; and of only one thing can we and they be sure—whatever we do or leave undone, we shall not satisfy those who, by the nature of their contract and condition, are unsatisfied, and pledged to remain so until they can take that certain place in the community and in the domestic circle which now, poor nebulæ! they have each lost as two people, and can regain only as one.

The Report of the Philippine Commission

A PRELIMINARY report of the Philippine Commissioners is given to the public. If printed in The Outlook in full, it would occupy many columns. The report in full can probably be obtained by any reader through his Representative in Washington. We give here the substance of it, with verbatim quotations of the most important portions. It is signed by all four of the Commissioners, President J. G. Schurman, Admiral George Dewey, the Hon. Charles Denby, and Professor Dean C. Worcester.

The report begins with a history of the commencement of the present war, substantially confirming the history as given in The Outlook of April 22, 1899. The insurrection in 1896 was not a war for independence, but for relief from intolerable abuses. The demands formulated by the insurgents were: Expulsion of the friars; restitution to the townships or to the original owners, where they could be ascertained, of the lands which the friars had appropriated; parliamentary representation; freedom of the press; religious toleration; equality in treatment and pay between peninsular and insular civil servants; abolition of autocratic and despotic methods in government; legal equality for all persons under the civil and penal codes. The war was closed by an agreement on the part of Spain to many of these demands, including representation in the Cortes of Spain, the expulsion of the friars, the right of association, and a free press. These promises were coupled with payment of money to Aguinaldo. There is nothing in the Commission's report to justify the current charges of personal corruption against him, though it is stated that "the whole arrangement was not acceptable to the people; they were angry because a matter of business had been made out of a revolution." The promises of Spain were never carried out, and the result was sporadic risings which came to nothing.

While in this condition, war broke out between Spain and America, Dewey destroyed the Spanish fleet, Aguinaldo was allowed to come to Cavite on board an American vessel and allowed to land and organize an army; but "no alliance of any kind was entered into with Aguinaldo, nor was any promise of independence made to him then or at any other time." The Filipinos, however, began to attack the Spanish troops, the Filipino militia revolted from Spain and joined the insurgents, and "while the Spanish troops now remained quietly in Manila, the Filipino forces made themselves masters of the entire island except that city. . . . When the city of Manila was taken on August 13, the Filipinos took no part in the attack, but came following in with a view of looting the city, and were only prevented from doing so by our forces preventing them from entering." Aguinaldo claimed possession of certain buildings, spoils of war, and arms of the prisoners, all of which were refused to him. The relations between the native and the American forces became more and more strained; revolutionary clubs were organized in Manila and neighboring villages and towns; attempts by conservative Filipinos to enter into conference and establish friendly relations with America were thwarted by Aguinaldo; persistent and continuous efforts to advance the Filipino forces into the city of Manila were made. The conferences initiated by the commanding general to secure a mutual understanding failed because the Filipino commissioners were "either unable or unwilling to give any definite statements of the intent, purposes, and aims of their people." At the close of the last session they were given full assurances that no hostile act would be inaugurated by the United States troops.

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None was. Nevertheless, on the evening of February 4 an attempt was made to force our lines, followed by signal rockets sent up by the Filipinos and firing at our forces all along the line. How far Aguinaldo was personally responsible for this the Commission is uncertain. "It is doubtful whether he had the power to check or control the army at the time hostilities broke out," but it is clear to the Commission that the war could not have been avoided by the Americans. "They were attacked by a bold, adventurous, and enthusiastic army. No alternative was left to us except ignominious retreat. It is not to be conceived of that any American would have sanctioned the surrender of Manila to the insurgents; our obligations to other nations, to the friendly Filipinos, to ourselves, and to our flag, demanded that force should be met by force."

As the result of the fighting the insurgent forces were everywhere driven back and the American line extended. Nevertheless:

On the night of February 22 some 500 insurgents entered the district of the city known as Tondo, where they started a conflagration and fired on our guards. It had been planned that the local militia should join in this attack. All the whites were to have been massacred, and certain enthusiasts had even wished to include the mestizos (people of mixed descent) in the list of the proscribed, but prompt and vigorous action on the part of the Provost Marshal, General Hughes, rendered the intended uprising abortive, and no subsequent attempt was ever made.

This was the week following the famous proclamation calling for the assassination of all foreigners, posted February 15, 1899, though to this proclamation the Commissioners make no reference. This brings the history down to March 4, when the Commission reached Manila. What they found is thus graphically described:

When the Commission reached Manila on March 4, the situation in the city was bad. Incendiary fires occurred daily. The streets were almost deserted. Half of the native population had fled, and most of the remainder were shut in their houses. Business was at a standstill. Insurgent troops everywhere faced our lines, and the sound of rifle fire was frequently audible at our house. A reign of terror prevailed. Filipinos who had favored Americans feared assassination, and few had the courage to come out openly for us. Fortunately, there were among this number some of the best men of the city.

Nor were the conditions without much better:

In the remaining provinces of Luzon, the Tagalog rebellion was viewed at first with indifference and later with fear. Throughout the archipelago at large there was trouble only at those points to which armed Tagalogs had been sent in considerable numbers. In general, such machinery of "government" as existed served only for plundering the people under the pretext of levying "war contributions," while many of the insurgent officials were rapidly accumulating wealth. The administration of justice was paralyzed and crime of all sorts was rampant. Might was the only law. Never in the worst days of Spanish misrule had the people been so overtaxed or so badly governed. In many provinces there was absolute anarchy, and from all sides came petitions for protection and help, which we were unable to give, as troops could not be spared. The feeling between the opposing armies was at this time very bitter.

The advance of our troops for a time aggravated rather than improved these conditions:

When General MacArthur began the movement which ended in the taking of Malolos, the natives, at the order of General Luna, fired their towns before his advancing columns. Those who were unwilling to leave their homes were driven out by insurgent soldiers, who burned their houses. The object of this inhuman procedure was to compel the inhabitants to flee before us, and thus prevent their learning from experience that the fearful tales concerning our soldiers, with which they had been deceived, were myths. This method of procedure, eminently successful at first, in the end recoiled on its authors, provoking so much opposition that the obnoxious order was revoked.

These evils were, however, temporary, and the benefits of American law are already being felt:

The flow of population soon began to set toward the city. Natives who had fled from their homes returned, while many of those outside our lines began to clamor for admission, regarding Manila as a place of refuge to be sought, rather than as, at the time of our arrival, a danger center to be avoided. The native population nearly doubled in two weeks, and it was necessary to impose severe restrictions on immigration in order to prevent dangerous overcrowding. Among the refugees came men of intelligence from all over Luzon.

Nor is this improvement in conditions confined to the city of Manila. It extends also to the regions which had been desolated by the Filipino armies, but in which order has been restored by the American advance:

Before the Commission left the Philippines, nearly all the inhabitants had returned to these ruined villages. Many of the houses

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had been rebuilt. Fields that had lain fallow for three years were green with growing crops. Municipal government had been established, and the people, protected by our troops, were enjoying peace, security, and a degree of participation in their own government previously unknown in the history of the Philippines. Attempts of the insurgents to raise recruits and money in the province of Bulacan were proving abortive, except when backed by bayonets and bullets, and even in such cases the natives were applying to us for help to resist them.

The Filipinos had learned from their experience with Spain to distrust promises. They asked for acts. It was in consequence of this that attempts were made in various sections to establish civil law. "Early in June the Supreme Court was reopened with five Filipino and three American justices. Courts of first instance and justice courts were established later, when the difficult problem of securing suitable Filipino officials had been satisfactorily solved." Subsequently municipal governments were established in towns in which the presence of American troops made this possible. Preliminary work was, however, in almost all cases necessary. Although the towns were no longer burned by the retreating armies, they were left desolate. The inhabitants "had been plundered by the insurgent troops, who had robbed them of jewelry, money, clothing, and even food, so that they were literally starving. Peaceful citizens had been fired on, women had been maltreated, and there was genuine satisfaction that the Americans had come at last. Large quantities of food were distributed among the hungry, a measure which resulted in great good."

With the assistance of two able Filipino lawyers the Commission prepared a simple scheme of municipal government, similar enough to the old system to be readily comprehensible to the natives, but giving them liberties which they had never before enjoyed. The scheme was adopted in its entirety by General Lawton, and at his request a member of the Commission accompanied him to aid in putting it into effect.

In each town the people were called together and an election was held. The officials chosen were fully instructed as to their duties, and were advised that they must expend every cent raised by taxation in defraying local expenses. In every instance enthusiasm ran high before we took our departure, and when we left, cheers were raised for General Lawton and for the country which he represented.

With a single exception, the officials elected proved worthy of the trust imposed in them, and conditions very rapidly improved in the newly organized towns, each of which soon became a center of attraction for the insurgent soldiers whose families resided within its limits. Deserters began to come in, some of them bringing their arms. Opposition to the insurgent forces grew rapidly among the peaceable natives of the province. Deputations came secretly from many important towns begging us to advance our lines and do for them what we had done for Bacoor and Imus.

This was impossible, but governments were organized with satisfactory results in twelve cities, where, however, large supervision was necessary because the officials were timid about assuming responsibility and slow to comprehend their new duties. "At many of the elections voters went in succession to the Commissioner present, the military representative, and the native priest, asking whom they were expected to vote for, and it was only with great difficulty and by dint of much argument that they were persuaded to exercise the right of free suffrage."

Although thus only a beginning has been made towards self-government under American guidance and authority, the results already achieved seem to the Commission full of promise, and their description of conditions certainly is more hopeful than that afforded by some of the reports which have come through the press:

When we left Manila, a large volume of business was being done, and the streets were so crowded as to be hardly safe. The native people were quiet and orderly, and all fear of an uprising had long since passed. A system of public schools in which English was taught had been advocated by the Commission, and established by General Otis. Some six thousand scholars were in attendance. In the Tagalog provinces of Luzon, where the anti-American feeling had been strongest, public sentiment had greatly changed, as evidenced by the fact that the Military Governor of Balangas had offered to surrender his troops and his province if we would only send a small force there. The Bicols, in southern Luzon, had risen against their Tagalog masters. The Macabebes were clamoring for an opportunity to fight in our ranks, and native soldiers and scouts were already serving under General Lawton. Stories of the corruption of insurgent officers were becoming daily more common, and the disintegration of the enemy's forces was steadily progressing. The hope of assistance from outside sources seemed to be all that held them together.

The difficulties attendant upon absolute independence are illustrated by the attempt of the inhabitants of the island of Negros, who "are exceptionally prosperous

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and enlightened, and who had the good sense to keep out Tagalog adventurers and retain control of their own affairs," to adopt for themselves a government which they believed themselves capable of carrying on without intervention. Aid was given and soldiers were furnished to protect them from warlike mountain tribes, but after the lapse of a few months they began to accuse their own officials of dishonesty, and then to ask Americans for their aid and protection in local affairs. At their request this was furnished, and an American was placed in control, though the people were left a large voice in their affairs. This system has just been put into operation. The people are satisfied, and public order is better in the island to-day than at any time during the last twenty years.

The Commission report their efforts at conciliation, which have been more patient and persistent than the public is aware. Nor were these efforts without response. "The so-called Congress of Aguinaldo voted for a peaceful settlement on the basis of the Commission's proclamation, and Mabini, the irreconcilable head of the so-called Cabinet, was replaced by Paterno, the former mediator between the Spanish Government and Aguinaldo."

But nothing came of negotiations, as Aguinaldo's emissaries were without powers and merely came and came again for information. The courteous reception accorded to them by the Commission, the fullness of the information communicated to them, the assurances of a liberal form of government when they laid down their arms, and the earnest appeals to them to stop further bloodshed in a struggle which could only end in their defeat—all witness to the spirit of patient conciliation exhibited by the Commission in endeavoring to reach an amicable adjustment with the insurgents, and the obduracy of Aguinaldo in continuing forcible resistance and in refusing even to outline terms which might be compared with the terms offered or with the concessions which the superior power might have been willing to make. No better proof could be furnished that the primary object of his struggle is not, as is pretended, the liberty of the Filipino peoples, but the continuance of his own arbitrary and despotic power. In any event, the American people may feel confident that no effort was omitted by the Commission to secure a peaceful end of the struggle, but the opportunities they offered and urged were all neglected, if not, indeed, spurned.

On the subject of the capacity of the Filipinos for self-government the judgment of the Commission, based on extended investigations, is, briefly, as follows: That the inhabitants of the Philippine Islands are a heterogeneous people with a diversity of languages which are mutually unintelligible, and without either unity or possibility of unity in their present condition, and that while the intellectual capacities of the Filipinos are high, they have not been developed by education or experience. The masses of the people are not educated. The basis for self-government at present does not exist. Self-government as the American ideal should constantly be kept in view as the goal, but it cannot be assumed as the starting-point. Should America withdraw, the Commission believes that the government of the Philippines would speedily lapse into anarchy, which would excuse, if it did not necessitate, the intervention of other Powers. The Filipinos cannot stand alone. "Thus the welfare of the Filipinos coincides with the dictates of National honor in forbidding our abandonment of the archipelago. We cannot from any point of view escape the responsibilities of the government which our sovereignty entails, and the Commission is strongly persuaded that the performance of our National duty will prove the greatest blessing to the peoples of the Philippine Islands."

The Commission pays a tribute to the character of our soldiers, and indignantly deny the charges which have been made against them of "desecrating churches, murdering prisoners, and committing unmentionable crimes. If churches were occupied, it was only as a military necessity, and frequently after their use as forts by the insurgents had made it necessary to train our artillery upon them. Prisoners were taken whenever opportunity offered, often only to be set at liberty after being disarmed and fed. Up to the time of our departure, though several spies had been captured, not a single Filipino had been executed." The report closes with a very brief statement of the natural wealth of the islands, of the industrial advantages to the people of our protection and control, and the prophecy, quoted from a leading Filipino, that in the future his people will "become more American than Americans themselves."

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Power of the Church in City Politics

By Bird S. Coler

Comptroller of the City of New York

[Mr. Bird S. Coler needs no introduction to the readers of The Outlook in the State of New York. Outside that State he may not be as well known. Elected Comptroller of the City of New York in the fall of 1897, on the same ticket as Mayor Van Wyck, he has been active in exposing public corruption and in promoting public reform. He initiated an investigation of the previous financial administration in Brooklyn, and brought to light frauds which had been perpetrated upon the city. He seized the opportunity furnished by a great fire at Coney Island to urge upon the people a plan for converting the burned district into a public park. His promptness in exposing the attempted Ramapo water steal thwarted that piece of jobbery. His figures respecting the present debt and prospective income of the city of New York furnished a financial basis for the demand that the subway should be built and owned by the city, by showing that it could be so built; and no man, unless it be Governor Roosevelt, has done more than he to make that result probable. This article, which he has furnished to us at our request, gives to our readers views respecting civic reform by one who is at once a practical politician and a vigorous reformer, and the principles inculcated in it are equally applicable to all cities, large and small.—THE EDITORS.]

A GREAT leader in American politics was once asked how to build up a political organization that would hold together for more than one campaign. His reply was: "Begin at the bottom and work up!"

If the churches of New York City would take that advice for a text, they would be able to exert more power for the making of good citizens and better government than any political influence in existence. The individual who holds that the Church has no place in politics would confine within narrow and selfish bounds the greatest civilizing force in the world. The Church must be broad enough to work for humanity, to civilize, to educate, to strive for better civic and material conditions, to save men as well as souls, else it falls short of the proper exercise of its power for good. Let the churches begin at the bottom and work up. They must get closer to the masses of the people. When they condemn a social or political condition, they must be able to lead the way to something better. Abuse and denunciation alone will not improve the moral condition of a man or a community. Municipal government is what the people of a city make it. It cannot long remain better or worse than the majority that created it, and city politics will be pure or corrupt according to the controlling influence.

Without intending to criticise individuals or organizations, experience in politics and public life has convinced me that the Church influence in New York City has never been brought to bear upon civic and political conditions in a proper and helpful way. Denunciation from the pulpit may expose to the public gaze a sore spot on the body politic, but it will not eradicate the disease. A sermon on politics reaches very few voters, and men to be well taught must receive instruction direct. A majority of the voters in this city do not attend church, and, in order to teach them a higher and better knowledge of their civic and political duties, the Church must go to them, must reach them in their homes, in their own social world, or in the fields where they toil, approaching them gently and kindly, and compelling their interest by instructing them first as their power over themselves and their fellow-men. I believe that, if the chances are equal, a man will be a good citizen rather than a bad one. Ignorant and indifferent citizenship is responsible for bad politics, which leads to corrupt government; therefore, if the Church would improve the political condition of the city, it must first better the moral condition of the citizens.

Politics tends to encourage and develop the selfishness inherent in human nature, and the most indifferent voter may be

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made to take a new and commendable interest in public affairs if taught that he will be directly benefited by good government. The men of the Church and the Christian Associations who have attempted to reach the masses and arouse their civic pride have, as a rule, made the mistake of beginning at the top. As a result, they do not reach the people they would benefit. The political leader begins at the bottom. He forms his club in the back room of a saloon, and works up to a club-house. The Church starts with a club-house and ends with a failure. There must be a meeting-point between the two extremes. The unscrupulous politician wins votes for corrupt politics by promises of individual reward. The Church may win votes for pure politics by the guarantee of general benefit from better government. To the voters of the tenements municipal government is represented by the policeman, the sanitary inspector, and the public school, in the order named. The boy of the slums is reared in an atmosphere of antagonism to law and order, an environment destructive of good citizenship and dangerous to the community.

Social and material conditions in great cities divide the voters into two classes. In one class are the men of property and intelligence who desire honest and capable government irrespective of partisanship. In the other class are the men without property and those of inferior intelligence who too often feel that they have little or no direct interest in local government unless they receive some personal benefit. Politicians, for purposes of their own, encourage the continuance of this division and aggravate the antagonism between the two classes. The lower class is much the larger of the two, and, by reason of its inferior education and intelligence, is the more easily swayed by appeals to the passions or emotions.

The work of the Church in politics should not be confined to one class. The two must be brought together in a better understanding of the duties and responsibilities of citizenship, that antagonism may be allayed and that one class may help the other upon the common ground of the general welfare. It is within the power of the Church to bring about a result so much to be desired by all good citizens. The men of the Church who undertake the work, ho
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they will be directly benefited by good government and the strict enforcement of law and order. Develop and encourage interest in public affairs and create a sound public opinion. Teach the people that the overthrow of one party or faction and the success of another is never a guarantee of permanent reform, but that good government cannot long exist without a basis of good and intelligent citizenship. The people as a whole want honest and progressive administration of public business, and it would be a gross libel on the voters of New York to say that a majority of them would knowingly vote to place vicious or dishonest men in office.

Any section of the city, any election district, can be carried in a municipal election by a party or individual that can guarantee to the voters concerned a betterment of their condition, and convince them that the promise will be fulfilled. A platform proposing more and better schools, improved streets, additional parks and bridges, lower taxes, greater economy in the conduct of the public business, a better enforcement of law and order; in brief, a declaration that the city is to be made cleaner and better, and in every way a more desirable place in which to live, will win any election in New York, provided the voters can be made to believe that the declaration will be carried out in good faith. No party lash nor partisan appeal will long drive men to vote against their own interests and the general welfare of the community in which they live.

The citizens themselves can make such a platform, and they can enforce the fulfillment of every pledge therein; but they must first be taught to realize their own power in the matter, and then to exercise that power soberly and with discretion. There lies the work for the Church in politics. Teach the people that the government of the city is, and will always be, what they make it. Teach them that the public welfare is the concern of the individual, and that good citizenship alone is at once the basis and the safeguard of permanent government.

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The young men of the Church who take an interest in public affairs may find a wide and fruitful field among the poor of the city. It ought to be as easy to interest a man in good government and intelligent citizenship as it is to interest him in bad politics. Begin right and the work will not be difficult. The first step is to reach the man; the second to interest him; and the proof of the method is to hold his interest. There are various ways in which the Church can undertake the work outlined in a practical way that will insure success. Political organizations have found the small and inexpensive social club, where the workingman is made to feel at ease and enabled to enjoy certain privileges and advantages too often denied to him in his own home, the surest way of reaching the masses. An experiment along the same lines is worth a thorough trial. If every church in New York should establish a small club or reading-room, to be gradually converted into a school for instruction in public affairs and the cultivation of civic pride, the way would be paved for direct communication between the two classes of citizens that would in the end be beneficial to both. Such places should not be cold, cheerless, conventional lecture halls where superior knowledge is exhibited on a pedestal of pride and superiority. There the man of the Church and the man of large affairs should meet the laborer in overalls as man and man, each interested in the promotion of conditions of mutual benefit. Every light and shade of such a club-room should spell a broad and generous welcome to humanity, and every man who crossed the threshold should be made to feel that, no matter how humble his station in life, the public welfare is in some small measure committed to his keeping, and that he can do something towards the making of a better city.

Why I am Not a Universalist

By Lyman Abbott

[The following address was delivered at the Universalist General Convention, in Boston, on Monday evening, October 23, 1899. It was Interdenominational Evening; Governor Wolcott had delivered an address of welcome and Dr. Francis G. Peabody had spoken for the Unitarian denomination immediately preceding this address.—THE EDITORS.]

IT would be pleasant to-night simply to speak of those great fundamental truths in which all Congregationalists, whether they call themselves Unitarian, Universalist, or Orthodox, are agreed. But it has seemed to me that it would be of more service, both to the denomination which I represent and to that to which I am speaking, if I should tell you, as far as I can in a short address, why Liberal Congregationalists are not Universalists. It is true that no Congregationalist has a right to speak with authority for other Congregationalists. Yet I think it very clear that modern Congregationalism does not accept the doctrine of eternal punishment as it was preached by Jonathan Edwards, or even by Charles G. Finney. It may still be entertained as a scholastic theory by a few minds. It may be occasionally preached in isolated pulpits. But it is not found to any extent in the ministry of even the more conservative pulpits of to-day, and certainly not in the pulpits of Liberal Congregationalists. Personally I absolutely disown it. I do not believe that any one of God's creatures will be kept by God in eternal existence simply that he may go on in sin and misery forever. The proposition has long since become spiritually unthinkable to me. I might perhaps believe that a soul could suffer eternally; but I cannot believe that any being that God ever made will be kept in existence by God that he may go on in sin eternally.

What was the old doctrine of eternal punishment? The Savoy Confession, up to about the middle of this century, was the recognized expression of Orthodox Congregationalism. Not that it was binding on Orthodox Congregationalists; but it was the only historic creed they possessed. Except in the matter of polity, and one or two minor matters, it was identical with the Westminster Confession of Faith; and this was the substance of its statement: It declared that our first parents fell by

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eating the forbidden fruit; that, they being the root of all mankind, their guilt was imputed and their sinful and corrupted nature was conveyed to all their posterity; that as a result we are "utterly indisposed, disabled, and made opposite to all good;" that from the race thus lost and ruined in the Fall, "by the decree of God, for the manifestation of his glory, some men and angels are predestined unto everlasting life, and others are foreordained to everlasting death;" that those not effectually called, God was pleased, "for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice;" and that those "not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore cannot be saved."

Specifically, and clause by clause, I disown that statement. I do not accept it "for substance of doctrine." I do not believe that the guilt of Adam and Eve was imputed, or that their sinful and corrupt nature was conveyed to their posterity. I do not believe that we are "utterly indisposed, disabled, and made opposite to all good." I do not believe that some men are foreordained to everlasting death. I do not believe that it has pleased God to pass any by and ordain them to dishonor and wrath. Least of all do I believe that men, strive however much they may, cannot be saved unless they have something more than the call of the ministry of the Word and "the common operations of God's Spirit." This doctrine is inconsistent with the character of a righteous God. I might fear such a God; I might tremble before such a God; I might, because I was a coward, obey such a God; but I could not reverence such a God. It is inconsistent with the faith that Jesus Christ is God manifest in the flesh, for it was not his nature to pass any by or to ordain any to dishonor and wrath. It is inconsistent with the Scripture: inconsistent with the parable of the prodigal son, which is Christ's epitome of the Gospel; inconsistent with the declaration of Paul that "every knee shall bow and every tongue confess Jesus Christ to be the Lord, to the glory of God the Father;" inconsistent with the very chapters of Romans on which it is supposed to be founded, for they close with the declaration that "God hath concluded all in unbelief, that he might have mercy upon all;" inconsistent with the splendid picture John paints, of the time when every creature that is in heaven and on the earth and under the earth, and such as are in the sea, shall give praise and glory to the God of their salvation. This doctrine of the particular choice of some to glory and virtue, and the predetermined choice of others to wrath and dishonor, I disown as unphilosophical, antagonistic to the instincts of justice in humanity, paralyzing to Christian activity, dishonoring to God, unethical, unscriptural, irreverent, and untrue.

And yet I am not a Universalist. I am going to try to tell you why not.

We may approach life from either one of two points of view. We may approach it by the study of phenomena from without, or by the interrogation of consciousness from within. If we approach it by a study of the phenomena without, we come to the inevitable conclusion that not only physical nature, but human nature, is under great divine laws, and under a great divine Lawgiver. If there were not such laws, if life were a mere aggregation of individual wills, no science of human life would be possible. There could be neither history nor philosophy nor sociology nor ethics, because the science of life is not the mere reporting of phenomena, nor the mere classification of phenomena in their respective pigeonholes; it is the recognition of the laws under which the phenomena take place. The existence of sociology, or the law of society; of ethics, or the law of the moral life; of commercial law, or the law of the shop—the very existence of these laws is itself demonstration that the world of men, like the world of nature, is under law and a Lawgiver. But we may also interrogate life from within; and if we do, the first and fundamental fact we confront is the fact of our own freedom. Freedom with limitations, freedom in a certain domain, freedom within narrow boundaries; but, within those boundaries, absolute freedom. It is in vain for Jonathan Edwards to tell us that man is like a pair of scales and always inclines to the heaviest motive, otherwise he would incline to the lightest

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motive, which is a contradiction in terms. We come back to Samuel Johnson's utterance, "All argument is against the freedom of the will; we know we are free, and that's the end on't."

The men who take their point of view from the outward world, studying law from phenomena, become in theology Calvinists; the men who take their point of view from consciousness, studying it from within, become Arminians. I adopt, and I think most Liberal Congregationalists adopt, the second method. We believe that the ultimate fact in human life is the freedom of the individual will. We start from what we know, and reach out from that toward the unknown. I know that I can choose the good, and therefore I can choose the evil. What I find true in myself I believe to be true in every other man; he can choose the good, and therefore he can choose the evil. And while I wistfully desire—yea, and sometimes devoutly hope—that when the great drama of life here and hereafter is ended, all God's creatures will have chosen the good—I do not know. If I were a Calvinist, I should be a Universalist. If I believed that God could make all men righteous, I should be sure that he would make all men righteous; otherwise he would not be a righteous God. But I start from the other pole. I begin with my own absolute freedom. I recognize as a fact, in my life, in my philosophy, and in my preaching, that, in the last analysis, the destiny of every man is in his own hands. Father may persuade, mother may entice, influences may environ, God himself may surround with all possible persuasions, but in the last analysis the destiny of every man is in his own hands. And what he will do with it I do not know.

Why, if God be good, has he made a world in which there is sin? Why has he not made a world sinless? Could he not? Certainly; he not only could, he has. The birds are sinless. But he could not make a world in which are free moral agents able to choose the good without giving them at the same time power to choose the evil. Power to choose the one is power to choose the other; and a world in which there are some men who choose shame, dishonor, sin, and death, is a better world, I dare to say, than a world made of machines that could choose neither the good nor the evil. I dare believe that a universe in which there were both a heaven and a hell would be a better universe than one in which there was neither, because a universe of beings unable to choose heaven rather than hell.

Do I, then, deny the omnipotence of God? It depends upon what we mean by omnipotence. If by omnipotence we mean that God can do everything by a simple act of the will, I do deny it. If God can do everything by a simple edict of the will, there is no room left for wisdom, for wisdom consists in using means to an end. I do not believe that God can compel a free moral agent to be virtuous, because he would then cease to be a free moral agent and would cease to be virtuous. Omnipotence cannot make men virtuous against their will, because virtue consists in the free choice of righteousness by a will which is not coerced. By omnipotence in the moral realm I mean that God can do all things in that realm, consistent with preserving the freedom of the free moral agent whom he is making in his own image—so making him that he may be righteous as God is righteous, by choosing the right and eschewing the evil, under no compulsion. If it were possible for God to hypnotize the race, so that under his hypnotic influence every man should choose the crown of glory, I would not have him do it, for then all the virtue would be in the hypnotizer and not in the hypnotized; and the glory of humanity is this, that when at last man is completed, he will stand in his moral nature independent, holding the helm of his own destiny and directing his own course. Sometimes you see a child sitting on the seat by his father driving the span. His father holds the reins in front of the child; the boy thinks he is guiding the horses, but he is not. So some men believe in the freedom of the will. Sometimes you will see that same father allowing the boy to hold the reins, but sitting by his side, ready to snatch them the moment any peril comes. So other men believe in the freedom of the will. The most awful and the most splendid fact in human life to me is this—that God puts the reins of my destiny into my own hands, and neither holds the reins before nor behind me. So, preaching the illimitable love and the infinite grace of God

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our Saviour unto men, repudiating all particularism in theology, repudiating the notion that the grace of God ends for any man at death, believing with all my heart that all the resources of God's love and life and power are pledged to the restoration of all men to righteousness, holiness, and happiness—still my last message to the men and women to whom I speak is this: I set before you life and death; therefore choose life, that both thou and thy seed may live.

You will understand that I am not trying to persuade you to my faith. Not even an editor, not even an American editor, not even a New York City editor, would have the effrontery to come into a denominational congress and argue that its creed was erroneous. I am only trying to point out the difference, as it seems to me, between your faith, if I understand it aright, and my faith. I enter into no cheap slander of the faith of a sister Church, neither here, nor, as God is my witness, anywhere else. I do not argue against the assertion, sometimes found in circulation in unthinking circles, that God is too merciful to punish sin; for I do not understand this to be Universalist doctrine. Whatever the Universalism of the past may have been, I have never found in any evangelical literature a more terrible indictment of sin, or a more awful portrayal of its inevitable consequences, than in some Universalist literature. The question is not, Will a merciful God save all men from suffering? it is, Can he save all men from sin? For salvation is character; redemption is righteousness; and nothing could be more appalling to the spiritually-minded soul than the contemplation of a world in which men were allowed to go on in selfishness and sin forever and yet in blissful indifference and unconcern.

It is possible that some of you will say, Why, this is just our belief! Why are you not a Universalist? Then I will answer by another question: If this is your belief, why are you not Congregationalists? We are nearer together, perhaps, than we have thought. I thank your chairman for the compliment he has given to the Orthodox Congregationalists in conceding to them progress in theology, but I cannot in modesty take all that compliment to my own Church; I think the Universalists have made some progress in theology also. I will not recall the history of the past, but I will say this: all that the Orthodoxy of the past has said respecting the greatness and the awful sanctity of God's law I believe the Universalism of to-day says; and all that the Universalism of the past has said about the illimitable love of God, the Father of all the living, I believe the Liberal Congregationalism of to-day says. Certainly of this I am sure—the action of more than one recent Congregational Council bears witness to the fact—that the battle for liberty has been fought and won in the denomination which I am unofficially representing here to-night. Congregationalists would not ordain to the ministry any man who disbelieved in the solemn sanction and the inviolability of God's law; nor any man who thought that there was any other escape from penalty than repentance from sin and loyal acceptance of God's law manifested by obedience in daily life. But any man who believes that the law of God is inviolable, that punishment follows its infraction, that remedy follows repentance and never follows nor can follow without repentance, and that this remedy is revealed in and through Jesus Christ, will receive ordination, though he believe, as some Congregationalists do, that some men will never repent, and will live in sin and misery forever; or, as some other Congregationalists do, that some men will never repent, and will therefore cease to exist; or, as still other Congregationalists do, that, under the persuasions of Almighty God, all men will at last repent and through the door of repentance be brought back to holiness and happiness and God; or, as I think the majority of Congregationalists do to-day, decline to be dogmatic on that question altogether. The Congregational Church, thank God, is large enough for them all!

From Congregationalists who are not and cannot be dogmatic concerning the future I bring greetings to you, fellow-Christians and fellow-Congregationalists, who think you know what we can only hope. In a common faith in God the Universal Father; in a common faith in Jesus Christ his Son, manifesting the life of God to the vision of men; in a common faith in a full and free salvation offered to all men here on earth; in a

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common faith, which in the past has been denied, in One whose mercy endureth forever, we can join hands in working in faith and hope and love for the present salvation of men from sin through our Lord and Saviour Jesus Christ.

Dr. John Brown on Puritan Preaching

By the Rev. Charles S. Macfarland, Ph.D.

THE Lyman Beecher Lectures at Yale University this year consisted in the portrayal of the English Puritans as exemplars of the art of preaching. There have been in this course lectures distinctively on preaching, by such men as Beecher and Phillips Brooks; on the preacher and pastor, by John Watson; on the philosophy of preaching; on the Sunday-school; on the substance of the preacher's message to meet special needs, like Dr. van Dyke's "Gospel for an Age of Doubt;" and, last year, on the adaptation of preaching to the conditions imposed by modern criticism, by George Adam Smith. Each incumbent has pursued his own way and has entered upon new paths. This year the subject was more distinctively historical and biographical than any previous. Dr. John Brown, of Bedford, known especially as the successor and biographer of John Bunyan, is eminent as an interpreter of the men and events of early Congregationalism. He was born in Bolton in 1830, graduated from the University of London, read for college with a minister, and took his theological course at the Lancashire Independent College. As a student he was especially drawn to the exegesis of the New Testament and Church history. He is just completing forty-four years of pastoral service, and has been pastor of the Bunyan Meeting for thirty-five years. This church was founded in 1650. John Gifford, known as "the holy Mr. Gifford," was its first pastor. Bunyan succeeded him in 1672 and remained until his death in 1688. Since then the church has had only six pastors, all of whom served until death, with an average term of thirty-five years. Dr. Brown's congregation is a genuinely democratic one, in which "the rich and the poor meet together;" and this is Dr. Brown's ideal of a church. It is a missionary church, and has its schools and congregations in several villages about Bedford, ministered to, according to the custom prevalent in England, by lay preachers. Dr. Brown's published works are many, his two great works being "John Bunyan: His Lifetime and Work," and "The Pilgrim Fathers and their Puritan Successors," both of which are acknowledged classics of biography.

Dr. Brown has a high estimate of preaching, and some very definite ideas as to what the substance of the preacher's message should be. "There is," said he, "nothing equal to Christian preaching." "We hear some talk about the press superseding the pulpit; straight talk from a living voice must always be greater than a printed sheet." Uniting as he does a profound love of learning with deep and thoroughgoing evangelicalism, he is himself a Puritan after Puritan times. His attitude toward Biblical criticism is free and complacent; he feels that its extravagancies will be best weeded out by frank and open discussion. He would urge the danger of enhancing literary questions in such a way as to becloud the substance of the Revelation. It is the latter that gives material for preaching. Hence he would not bring the questions of criticism into the pulpit. They should underlie preaching, but are not preaching. The central theme is Jesus Christ and him crucified. Like the rest of his British brethren, he holds the atonement as a reconciliation to be the central theme of the Gospel.

He gives wide latitude to the term Puritan, and traces the movement further back than most historians. He finds its inception in the preaching of the Dominican and the Franciscan friars, and of Wyclif, their disciple and successor. He sharply criticises Froude's description of the Lollard movement as an "untimely birth." Its light never died out. It was like the leaven and the seed growing secretly. John Colet stood midway between the old and the new. He made the Bible a

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"living book." John Bradford is a model for preachers, and gives us a fine example of that clearness of speech which is the excellency of speech. Hugh Latimer has had few equals in his forceful influence over all classes of men. He "hits the mark and makes the target ring." In Elizabeth's reign it became evident that Puritanism and Anglicanism must part company. Indeed, Dr. Brown has, in a recent article, described the Reformation as "but a halting measure." The one fell back on Scripture, the other acknowledged ecclesiastical tradition as the expositor of Scripture.

The makers of Puritanism who followed were nearly all university men, mostly from Cambridge. Their main power was spiritual. These men passed the torch on from one to the other. Ezekiel Culverwell was the inspirer of John Winthrop. William Perkins sent forth John Cotton and John Robinson. This, said Dr. Brown, shows the power of unconscious influence. "Men who never set foot on your shores live here to-day." Perkins was "not so plain that the piously learned would not appreciate, nor so learned that the plain could not understand." He urged the preachers of his day "not to lose the message in the delivery of it." The preacher must, above all, care for his own spiritual life before he can care for that of other men. The main work of the preacher is to *preach*, and the main object of preaching is to win souls. The true preacher, Perkins declared, will be stricken with fear at the greatness of his function. The preacher must have a tongue of fire. And it must be fire *from heaven;* no other fire will do.

During the golden age of English literature, near the last of the sixteenth century, two preachers stand out clearly—Henry Smith, "the silver-tongued," and Thomas Adams, "the Shakespeare of Puritan preaching." Smith was free from all "churchiness" of tone. He preached on the solemn aspects of life with solemn and searching words. Adams urged that all gifts and the ripest scholarship be given to the ministry. He saw clearly the inherent glory of man; but he saw with equal clearness his sin and failure.

The first half of the seventeenth century gave itself to doctrinal and evangelical preaching. Thomas Goodwin is a shining light. While some preached to the understanding and some to the conscience, Goodwin's appeal was to the spiritual affections. "He reasoned from his own religious experience, and interpreted Scripture by the insight of a new heart." It was this that led him to accept his decided, though not extravagant, Calvinism. He had experienced both conviction and deliverance "in the hands of God," and "what he did he chose to do." "This," added Dr. Brown, "may sound like old-world talk, but there is more of reality in it than some may care to admit." No one can understand how Puritan preaching laid hold of souls until he has a profound religious experience great as Goodwin laid bare in himself. He preached the divine facts of Revelation rather than human subtleties of speculation.

Dr. Brown traced the rise and fall of the Cambridge Platonists, and drew some very significant lessons from the failure of this school. In their effort to bring the highest truths of Revelation into conformity with philosophy these noble men failed to discriminate between man's natural reason and his spiritual faculty. We cannot, said Dr. Brown, credit the intellect with moral apprehension. Experience shows that spiritual things are spiritually discerned. And sin destroys this faculty. There must be spiritual reconstruction and divine illumination. Their failure shows that no religious teaching succeeds that does not recognize clearly the distinct facts and truths of God's revelation.

Dr. Brown was at his best in his presentation of John Bunyan as "a life-study for preachers." It was because of this great preacher's own intense religious experience that he could speak with kindling eye and tongue of fire, so that "men bent to his words as the corn bends to the wind." "He was no piler-up of mere rhetoric, but a man deeply learned in the lore of human souls, heaven-taught in the art of laying hold of men." We gather Bunyan's ideals of what the preacher should be from his great story. We see it in Interpreter's picture. He "has eyes lifted up to Heaven; the best of Books is in his hand; the law of truth is written upon his lips; the world is behind his back; he stands as if he pleaded with men; over him did hang a crown of

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gold." The preacher is to be Evangelist, pointing men to the wicket-gate; porter Watchful, careful for spiritual character; Great-heart, a man among men, the guide, conductor, and protector of pilgrims; shepherds Knowledge, Watchful, Experience, and Sincere, called of God to feed his flock. We see John Bunyan in his characters. In his preaching of sin and salvation he preached what he saw and felt; and this was the secret of his power. His simplicity and directness enabled him to speak to all kinds of men and women. He preached with confidence and conviction, "with no faltering speech or tongue of hesitancy," because he dealt with great themes: God, Christ, and the Divine Spirit; sin and salvation; character and destiny.

Dr. Brown's description of Richard Baxter and his transformation of Kidderminster was replete with suggestion for the preacher. Under difficulties of pain and disease, several times coming to the very verge of the grave, without the advantage of a comely presence, with homely diction, speaking divine things in a human way, he moved and molded men. His message was not so much *about* his Master as *from* his Master. He sought personal contact with men, not only for social purposes, but for spiritual ends. Another cause of his success was that "he stayed still in one place." He felt that most controversies could be settled by right stating rather than by debating. He knew what it was to be alone with God, and to see the face of Jesus Christ. His humble prayer was, "Do that on our own souls that Thou dost use us to do on the souls of others."

Dr. Brown not only finds Puritan preaching many years before Puritan times, but in such modern preachers as Thomas Binney, Spurgeon, and Alexander Maclaren. Thomas Binney he designated as "a born king of men." He brought God's revelation into relation with man's life, and made vital to the people the Holy Scriptures. He was "a devotional man talking intellectually."

Spurgeon won his way by the sheer force of his individuality, despite the attacks of "cultured heathen." "No man," said Dr. Brown, "can write a man down but himself." His power was largely in his naturalness. He was full of pathos and humor, and had no "pulpit twang." He preached profound truths and he believed them with all his heart. He believed in a Gospel *from* the supernatural, a Gospel that *is* supernatural, and a Gospel that works by the *power* of the supernatural. R. W. Dale, of Birmingham, had underneath all his preaching a strong, compact, and solid basis of theological thought, which, with "sweat of brain and wrestling of soul," he had wrought out for himself from divine revelation, verifying it at every step by his own religious experience. He thought himself into the mind of the sacred writers. He held it as a crime against God and man to relegate the intellect to inferior provinces of thought, and to forbid or discourage its activity in the investigation and mastery of religious truth.

Alexander Maclaren is a man whose methods are suggestive. He is "popular" in the noblest sense. He never for a moment neglects his pulpit. He began his ministry with the resolution that he would not write sermons, but would *think* and *feel* them. He, too, is a Scriptural preacher. He is a careful student of the original languages. He firmly believes in the historical facts of Scripture. He has unwavering certainty in the resurrection. He profoundly believes that Christ's death was a means of reconciliation between God and man. He deals in his preaching with the "science of the inner spiritual life," that life "which is derived from Christ and maintained in the soul by the Spirit of God." He finds an unmistakable contrast between the natural man and the spiritual. The bent of man's nature is wrong. The spiritual nature is destroyed by sin. The change comes by personal trust in a personal Saviour. "It is a solemn responsibility for any congregation to listen constantly to such preaching as his." He tells us: "I have found that my efficiency in preaching has been in direct proportion to the frequency and depth of daily communication with God."

The lecturer's aim was to set forth those elements in Puritan preaching which have permanent lessons. The lectures might well be called "Preaching Models and How to Use Them." These men are valuable, not for imitation, but for inspiration. "It is the province of genius

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to touch life livingly, as by a sort of instinct to open out new paths of life which other feet may traverse." The characteristics of these men were moral earnestness, spirituality of life, a sense of seriousness, directness, humanity. Dr. Brown is thoroughly in love with his subjects. He believes that we are to translate their vigorous, sturdy preaching into the language of our time. The themes of real preaching are the same to-day as then—sin, salvation in Christ, repentance, eternity.

He feels that we need something of their deep conscientiousness and profound sense of responsibility, and of their deep personal religious experience, to equip us for preaching to this age. "Their spirit is a thing for all time."

His distinctively homiletical instruction and exhortation formed a commentary to his illustrations. "Instruction is a work of true compassion." "It is a life lived with God which has power with men." "Christless preaching has always been followed by desecrated and falling sanctuaries." In a plea for expository preaching he declared "a thorough and systematic knowledge of the Word of God" to be a great want of our age. With Thomas Goodwin, the preacher will do well to ask: "Am I doing it for a livelihood, to display abilities, for the orator's pleasure, for passing applause, to gratify a miserable vanity? The *motive* is the question." "Purity and sincerity of intention gives the real power, and no counterfeit can ever take its place." "It is a solemn thing to set forth the Cross." "How unreal men must shrivel before the searching gaze of Him whose eyes are a flame of fire!" We may set aside the "old-world talk" of these men, but "we must see that our message is as effective as theirs; that's the matter at issue." Our hearers "want men who can speak to their condition." "There is a divine art in dealing with men, to be acquired only on your knees in communion with God and in the daily experiences of life, in living sympathy with men." Experience "brightens many a scripture otherwise obscure, sends a thrill through many a prayer, and wings many an arrow to the conscience." Of Bunyan he said: "He meant to *do something* with his sermons when he made them."

"There must be that in our sermons which will both strike and stick. A man may part with truth and not communicate it. . . . There is nothing so unreal as to see a man speaking *before* his hearers, but not *to* them." Dr. Brown emphasized it as a work of real power when the preacher "can so put a thing as that one man shall wonder that he never saw it in that light before, and to another it shall seem so simple and obvious that he falls into the natural mistake of supposing that he could have preached that sermon himself." There is one sin not easily forgiven, "the cardinal sin of dullness." Dr. Brown is himself an extemporaneous preacher, and would encourage that type of preaching. Most men are like the trapper who admired the preacher who "could shoot without a rest."

Dr. Brown is a very vigorous and uncompromising "Dissenter." He averred that "true apostolic succession is that of inspiration and influence, and it is the only apostolic succession worth caring for." He hits the absurdities of Conformity frequent "Lutherian" raps.

In his conception of what should be the substance of preaching he emphasizes divine revelation as over against human speculation. He seems to make here a sharp distinction between what he terms "natural reason" and "spiritual faculty," a distinction which he avers and assumes without explanation. No small part of the value of these lectures comes from the opportunity of viewing and studying the lecturer himself. Here is a man who for more than thirty-five years has exerted a constantly growing interest upon the town of Bedford and upon the religious world at large. What are the elements that have given him success? Dr. Brown's main attraction as a speaker is his fine personality. He is direct and vigorous; cheerful, full of humor, a thoroughly human man, evidently capable of touching men on all sides of their life. He has a tender, sympathetic voice. The main power is in the spirit of the man. He brings his hearers under the spell of a devout and fervent spirit. Kindliness and seriousness are combined in him. He himself is a worthy survival of the Puritan preachers whom he has so vividly portrayed and so sympathetically interpreted.

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The Unsocial Child

By Nora Archibald Smith

SINCE the majority of children conform with more or less exactness to a certain standard, it would appear unprofitable, perhaps, to devote much time to a consideration of the exceptions; and yet, to a mother who has an ugly duckling in her own family, he seems of far more importance than the whole flock of her neighbor's swans.

One might be tempted, if one were asked by such a parent how to train the social instincts of the young, for instance, to reply hastily that the question was an automatic, self-answering one, for that "children bring children" is a proverb known in every land. And yet the exception has as much right to be considered as the normal case; and now and then in families of every grade of society we find a little one who seems to prefer his own society to that of others. He cares to mingle neither with his brothers and sisters, apparently, nor with visitors, and it is often a difficult matter to discover the cause of this peculiarity and find its remedy, if indeed we see fit to apply one.

It must be conceded to be a peculiarity, of course, and the child that shows it is exceptional in one way or another; for by nature life seeks life, and youth yearns after youth. It is only necessary to notice the riotous behavior of a puppy when he has another of his kind to roll and tumble about with, or to watch twin lambs sporting in a meadow, and contrast these things with their demeanor when alone, to know that companionship is needful and delightful to all young creatures.

For what reasons, then, would a child voluntarily withdraw himself from his fellows and prefer to occupy himself alone?

In the first place, there might be a very simple and obvious cause which would make the separation not his fault but his misfortune—that of ill health. A child may be neither a cripple nor an invalid and yet be so far below par in strength and energy that the society of ruddy, boisterous, reckless, romping urchins of his own age may be a positive weariness to him. He is not to blame for this; indeed, older people can well sympathize with him and can remember certain times when the aggressive strength and spirits of lively, untiring, effervescent, high-keyed friends have been evils not to be borne.

If the little one is in good health and yet is solitary in his habits, it may be that he is too advanced in mind to care for the companionship of children of his own age, just as a grown cat looks down with dignified scorn upon the trivial gambols of a kitten. Perhaps he would get on extremely well with older children and a more elaborate system of plays, while he finds those offered to him by circumstances not in the least worth while.

It may be, too, that he is of a thoughtful, fanciful temperament and is absorbed in the society of dream-companions tenfold more real to him than the people of the outside world. In many cases a solitary child, or one who is exceptionally imaginative, evolves for himself an "invisible playmate" who becomes as dear as a real one, to whom he gives a name, who shares all his sports and nestles by his side at night. Sometimes such a figure of fantasy, never more than half believed in and yet the dearer for the doubt, persists in the mind for years, serving all purposes of companionship to the little dreamer.

Now and then, too, an exceptionally bright child, active of mind, quick of perception, fertile in expedients, is surrounded by unkind fate with little dullards who can neither originate anything themselves nor carry out properly the details of a game intrusted to them. The fiery spirit endures their company as long as it well can and then breaks impatiently away, preferring solitude to the crushing weight of such stupidity. There are plenty of stolid, unimaginative children who, having no adequate views about play as a really important and engrossing business, are quite willing to go through the same stereotyped games day after day, and their society is doubtless quite as tiresome to a bright child as that of a grown-up bore may be to us.

Sometimes, again, a baby comes into

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the world with the birthmark of genius on his brow, and is constrained by the very conditions of his nature to go through the world to some extent a solitary. Sully says, in his "Studies of Childhood," speaking of the unusual and original child, "It will possibly be found that, although not a romping, riotous player, nor, indeed, much disposed to join other children in their pastimes, the original child has his own distinctive style of play, which marks him out as having more than other children of that impulse to dream of far-off things, and to bring them near in the illusion of outer semblance which enters more or less distinctly into all art."

If you have never seen one of these strange, gifted children, you may find a touching sketch of one in "Missy," the heroine of Charlotte Brontë's "Villette," and another, done from life by George Sand of herself, in her "Histoire d'une Vie."

With the thoughts and dreams and fancies, the wonderful solitary plays, of such a gifted human creature, who would presume to meddle? Who would force the society of a rosy little earthly mortal on one whose spirit-wings have already budded?

If the want of sociability in our ugly duckling is due to any of the foregoing causes, we have no reason to be anxious, but may rather joyfully look forward to the snowy whiteness of plumage the swan will put on by and by; but, unfortunately, there is another side to the picture, and ugly ducklings have been known before now to grow up into still uglier ducks and drakes.

The unsocial child may be a selfish and a miserly one, who cannot endure that any hands but his own shall touch his cherished toys, and would rather doom himself to complete isolation than have his treasures meddled with.

He may also be a youthful tyrant, and betake himself to sulk in a corner if he cannot order every detail of the game. Unless he chances upon very gentle and timid companions, he must of necessity be unsocial, for, no matter how much he wants to play, he can find few who are willing to play with him.

There is still another unsocial child sometimes (and we must touch very tenderly upon his peculiarities), who, from either physical or mental defect, is not quite as other children; and, worse than this (or is it better—who can say?), he realizes the fact. He knows that he does not hear as soon, does not understand as quickly, cannot carry out ideas as rapidly, as the rest; he is always stumbling along heavy-footed after them, not quite able to "catch up," and is often the butt of their thoughtless gibes. Who can wonder if by and by he steals away from his playmates now and then, or at last isolates himself entirely, shut in with the self that is so sore a burden.

Yet such an unfortunate, and all the other little erring mortals we have touched upon, are in most dire need of the society they seem anxious to reject. The dreamy, fanciful child would be the better now and then for the company of a good, prosaic, ordinary little mortal, such as he will meet and perhaps be housed with all along life's journey; the exceptionally bright child needs to come in contact with those equally gifted, and even more gifted than he, that he may more justly estimate his own qualities; the selfish child must learn through love to give up to others; the tyrant must find out early in life that he cannot always rule, and that disaster will come if he attempts to do so; and the small sufferer who is not quite normal will make wonderful improvement if he can mingle with companions of his own age who will be kind and gentle and considerate and allow him to forget his defects now and then.

A child who is determinately unsocial can sometimes be led to break the outer shell at least of his reserve and shyness—for the trouble sometimes lies in these defects also—through the company of pet animals. If he is given whatever living things his heart most longs for, whether rabbits or pigeons or guinea-pigs or white mice or kittens or canaries or puppies; if they are understood to be his own and he is taught what they need in the way of care and food and shelter; if he is made entirely responsible for their welfare, the new duties and interests will often take him quite out of himself. He will be busy, happy, and absorbed; he will learn to forget himself somewhat in the needs of others, and that is the first essential of living; and he will have no time to think of the immense ME who has blocked the

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way to his knowing his companions. He will meet another child in community of distress over the ailments of a pet rat, when he would be consumed with shyness if there were no subject of mutual interest, and thus he learns unconsciously how to get on with his fellows.

Akin to this resource which may be given to an unsocial child is the persuading him to take up some interesting and suitable occupation. If he be of a scientific turn, cultivate his taste for collecting plants or stones or shells; if he has a mechanical bias, give him a turning-lathe or a printing-press; if he is artistic, let him study wood-carving, drawing, or clay modeling: it does not matter which one of these things he takes up, so long as it interests him; but let him do something which will employ physical as well as mental activity, that so he may be delivered from moping and brooding.

It is essential that this want of sociability should be cured in children if it comes from any such defects as have been described, and the cure must begin early or it will be altogether useless. Let us study the reasons for the peculiarity evinced by the special child in question, and then see what may be done to remove them. The trouble may be only a temporary one. Perhaps the little one has been too much with older people and is embarrassed at first with those of his own age; perhaps he is morbidly self-conscious, and perhaps he is not well. Let us study to provide suitable companions for him, suitable in age, in tastes, and in temperament, remembering that his whole future destiny may perhaps be colored by this small sunbonneted maiden or this lad in brief trousers whom we bring to his side. And let us beware of setting him down in a throng of children and expecting him to gambol at once. Do you remember, in that piece of child-study, "Great Expectations," how Miss Havisham took the frightened Pip by the shoulder and fiercely said, "Play, boy, play! Why don't you play?"

Such an admonition chills the blood like sitting down to a dinner shadowed by the hostess's prayer that you will be brilliant.

If you have a child who shows a tendency to alienate himself from his fellows, who has never learned how to combine his plays and occupations with others, and is thus not only missing all the benefits of fellowship and communion, but is setting himself altogether wrong for the practical business of living, then I do believe, and therefore I must speak, that if such a child were early sent to a good kindergarten these evils would be corrected in the bud. If anything can be recommended as a cure for selfishness, tyrannical spirit, morbidity, shyness, listlessness, and too great precocity in a little child; if anything will prove a help to sluggishness and inertness of mind, it is the kindergarten atmosphere, the Froebelian theories carried out in work and play and every-day religion, under an earnest, intelligent, spiritual-minded woman.

Responsive

By Ada Foster Murray

No rare creative inspirations throng
My quiet spirit, silent, sad, and lone;
No Sapphic flame hath on its altar shone;
No music to my nature doth belong.
Thou art the sunlight, I am Memnon's stone;
Thou art the zephyr, I give back its song;
The harp Æolian can do no wrong
To the soft airs which wake an answering tone.
Upon my soul, oh, then, breathe tenderly;
Subdue the discord, still the jarring strain;
So may the harp-strings yield but melody.
If notes discordant give thy keen ear pain,
Set the fine chords again to harmony;
Let but sweet echoes of thyself remain.

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The Philadelphia Negro[1]

NO one of the valuable social studies made by scientific investigators during the last few years equals in interest the study of "The Philadelphia Negro" just published by the University of Pennsylvania. The author is Professor Du Bois, of Atlanta University—the negro who, a few years ago, graduated from Harvard with high honors, and, after studying in Germany, published in 1896 "The History of the African Slave Trade" as the first volume of the Harvard Historical Series. About this time he became assistant in sociology at the University of Pennsylvania, and was enabled by Miss Wharton, of the College Settlement Association, to make the investigation whose results are here presented. It deals only with the negro in a single city, but the intensive cultivation of a narrow field has developed more truths of social importance than any attempt to cover a wider area could have done.

Philadelphia from the beginning has been the Northern center of negro life. Slavery was already planted on the Delaware when Penn and the Quakers arrived in 1682, and the Quaker sentiment against slavery did not succeed in overthrowing it until a century later, when the zeal for manhood rights generated by the Revolutionary War quickened and supported the religious feeling of human brotherhood. After the passage of the gradual emancipation act during the war, liberated negroes flocked rapidly to Philadelphia, and in 1800 the county contained nearly seven thousand negroes, against little more than seventy thousand whites. For a generation thereafter the negro population increased almost as rapidly as the white, and in 1840 had reached nearly twenty thousand. By this time, however, the increased competition of immigrants from Europe and the growth of pro-slavery sentiment begot race antagonisms which made it difficult for negro men to get employment. In the rural portions of the county this was not so greatly felt, but in the city proper the number of negro males was but six thousand, while the number of negro females was eleven thousand. This fearful disproportion of women—which in some measure still continues—is justly held by Dr. Du Bois to be the cause of some of the sexual immorality that has disgraced negro life in Philadelphia. Under these unnatural conditions the negro population came to a standstill, and did not again increase until after the close of the Civil War. Since 1870, however, the colored population has again increased more rapidly than the white, and now numbers over forty thousand.

The wealth of material which Dr. Du Bois has placed under contribution in writing his review of the growth of this negro city would of itself give his volume exceptional value, but this historical work is merely the introduction to the first-hand economic work which the author has done in examining present conditions. In one largely negro ward every negro family has been visited, and the inquiries made have been answered with rare frankness and reported with still rarer insight into what is true and what is significant. In no respect does Dr. Du Bois attempt to bend the facts so as to plead for his race. When he writes of negro pauperism, vice, and crime, he does flinch in stating the ugliest truths. All that his negro sympathies insure is that redeeming facts as well as damning ones shall be brought out. For the latter he is less apologetic than a generous-minded white writer might be. He publishes, for instance, the statistics showing that Philadelphia negroes furnish nearly three times their proportion of paupers and criminals, without pointing out, as Miss Caroline Pemberton—the niece of a Confederate general—has recently done, that white people in the same industrial ranks as the bulk of the negroes, and with a more hopeful environment, are not able to boast any marked superiority. Professor Du Bois's aim is always to keep well within the field where his generalizations cannot be disputed.

For this restraint he is well repaid in the greater effectiveness it gives to his chapter on the discriminations still in force against the employment of negroes. It is

[1] *The Philadelphia Negro: A Social Study.* By W. E. Burghardt Du Bois, Professor of Economics and History in Atlanta University. Publications of the University of Pennsylvania. Ginn & Co., Boston, Selling Agents.

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this chapter that especially appeals to the conscience of the Nation, and it is from this chapter that we especially desire to make citations, in the hope of securing for it a wider audience. Citation, however, is difficult, because the evidence is cumulative, and several pages even could only hint at the oppressive weight it finally obtains. The following instances of discrimination, nevertheless, will serve to illustrate the character of the mass:

A girl who graduated from a Pennsylvania high school and from a business college sought work in this city as a stenographer and typewriter. A prominent lawyer undertook to find her a position; he went to his friends and said: "Here is a girl that does excellent work and is of good character; can you not give her work?" Several immediately answered Yes. "But," said the lawyer, "I will be perfectly frank, and tell you that she is colored," and not in the whole city could she find a man willing to employ her. It happened, however, that the girl was so light in complexion that few not knowing would have suspected her descent. The lawyer, therefore, gave her temporary work in his own office until she found a position outside of the city. "But," said he, "to this day I have not dared to tell my clerks that they worked beside a negress." . . .

Several graduates in pharmacy have sought to get their three years' required apprenticeship in the city, and in only one case did one succeed, although they offered to work for nothing. . . .

A graduate of the University of Pennsylvania in mechanical engineering, well recommended, obtained work in the city through an advertisement, on account of his excellent record. He worked a few hours, and then was discharged because he was found to be colored. He is now a waiter at the University Club where his white fellow-graduates dine. . . .

Even in the world of skilled labor the negro is largely excluded. . . . A——, who works at a bookbinding establishment on Front Street, has learned to bind books, and often does so for his friends. He is not allowed to work at the trade in the shop, however, but must remain a porter at porter's wages. . . . C—— has been a porter and assistant shipping clerk in an Arch Street store for five years. He receives $6 a week, while whites get $8 for the same work. . . . D—— was a bricklayer, but experienced so much trouble getting work that he is now a messenger. . . . E—— is a painter, but has found it impossible to get work because he is colored. . . . G—— is an iron-puddler who belonged to a Pittsburg union. Here he was not recognized as a union man, and could not get work except as a stevedore.

And so the succession goes on through almost the whole range of skilled employment. Even when the negro does obtain a good position, it is always more precarious or less well paid than the position of the white workman of the same grade. Still worse, there is rarely the chance to rise. "The humblest white employee knows that the better he does his work the more chance there is for him to rise in business. The black employee knows that the better he does his work the longer he may do it; he cannot hope for promotion."

That in spite of these discouragements some negroes have fought their way to success in business and professional life is certainly cause for hope, but it is not cause for complacency with present conditions. The wrong done to the negro is a moral wrong, which reacts upon the community as well as upon the manhood and womanhood of the victim. No one who reads Dr. Du Bois's calm recital of the facts will censure the one expression of race feeling which he cannot restrain when writing his conclusion: "How long," he asks, "can a city say to a part of its citizens, 'It is useless to work; it is fruitless to deserve well of men; education will gain you nothing but disappointment and humiliation'? How long can a city teach its black children that the road to success is to have a white face? How long can a city do this and escape the inevitable penalty? For thirty years and more Philadelphia has said to its black children: 'Honesty, efficiency, and talent have little to do with your success; if you work hard, spend little, and are good, you may earn your bread and butter at those sorts of work which we frankly confess we despise; if you are dishonest or lazy, the State will furnish your bread free.' Thus the class of negroes which the prejudices of the city have distinctly encouraged is that of the criminal, the lazy, and the shiftless; for them there is succor and sympathy; for them Philadelphians are thinking and planning; but for the educated and industrious young colored man who wants work and not platitudes, wages and not alms, just rewards and not sermons—for such colored men Philadelphia apparently has no use."

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Books of the Week

This report of current literature is supplemented by careful reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Alice in Wonderland, and Through the Looking-Glass. By Lewis Carroll. Drawings in Color by Blanche McManus. M. F. Mansfield & A. Wessels, New York. 2 vols. Quarto. $3.
An edition of these famous children's books which any child would be delighted to own. The colored prints are somewhat startlingly bright for an adult taste, and suffer from the natural difficulties of presenting to the eye what can be conceived only by the most whimsical imagination. The type, page, and general form are all that can be desired.

American and British Authors, First Steps with. By Albert F. Blaisdell. American Book Co., New York. 8vo. 442 pages. 90c.

Andersen, Hans Christian, The Fairy Tales of. Illustrated by Helen Stratton. Introduction by Edward E. Hale, D.D. Truslove & Comba, New York. Square 8vo. 320 pages. $3.
A volume of pleasing form with a large number of pen-and-ink pictures varying greatly in quality and character. There is an introduction by Dr. Edward Everett Hale, which, like all his introductions, is eminently well worth reading. The love of Andersen's fairy stories is inherent in most children of healthful minds, and therefore this book has a permanent value such as is by no means invariably attached to Christmas literature for children.

Art and Morality. By Ferdinand Brunetière. Translated by Arthur Beatty. T. Y. Crowell & Co., New York. 12mo. 37 pages. 35c.

Artistic Ordering of Life, The. By Albert S. Cook. T. Y. Crowell & Co., New York. 12mo. 31 pages. 35c.

At-One-Ment Between God and Man, The. (Millennial Dawn Series.) Watch Tower Bible and Tract Society, Allegheny, Pa. Vol. V. 597 pages. Paper bound. 25c.

Augustan Ages, The. By Oliver Elton. Charles Scribner's Sons, New York. 427 pages. $1.50.

Bee Culture. The A B C of. By A. I. Root. The A. I. Root Co., Medina, O. 437 pages. $1.20.

Betty Leicester's Christmas. By Sarah Orne Jewett. Houghton, Mifflin & Co., Boston. 12mo. 68 pages.
Will easily take its place among the best children's stories of the year. It gives a charming picture of the Christmas festivities which fell to the lot of two American children in a great English house, and the lesson of unselfishness which issues from it, rather than is enforced by it, is easily learned, because it is unfolded with such purity of spirit and in a style so winning and free from exaggeration.

Bible, The. By Rev. Hiram Vrooman. (A Lecture.) Massachusetts New-Church Union, Boston. 47 pages. 25c.

Browning, Elizabeth Barrett, A Study of. By Lilian Whiting. Little, Brown & Co., Boston. 16mo. 184 pages. $1.25.

Browning's Shorter Poems. Edited by Franklin T. Baker, A.M. (Macmillan's Pocket English Classics.) The Macmillan Co., New York. 16mo. 250 pages. 25c.

Cæsar, Shortest Road to. By E. T. Jeffers. Hinds & Noble, New York. 12mo. 96 pages. 75c.

Captain Tom, the Privateersman. Edited by James Otis. (Illustrated.) Dana Estes & Co., Boston. 12mo. 163 pages. $1.25.

Character the Grandest Thing in the World. By Orison Swett Marden. T. Y. Crowell & Co., New York. 12mo. 55 pages. 35c.

Chatterbox. Edited by J. Erskine Clarke, M.A. (Illustrated.) Dana Estes & Co., Boston. Square 8vo. 412 pages. $1.25.
The usual volume of stories, sketches, bits of travel, and description of inventions, profusely illustrated.

Cheerfulness as a Life Power. By Orison Swett Marden. T. Y. Crowell & Co., New York. 12mo. 79 pages. 35c.

Chimney Corners, In. By Seumas MacManus. (Illustrated.) Doubleday & McClure Co., New York. 8vo. 281 pages. $1.50.
Irish folk-lore tales and fairy legends told with genuine charm by a master of Irish dialect and a born story-teller. We do not think the colored pictures altogether a success.

Christian Ethics. By William L. Davidson, M.A., LL.D. Fleming H. Revell Co., New York. 12mo. 146 pages. 75c.
This is but a small book on a great subject. It is to be commended for the blending of conciseness and clearness in well-proportioned brevity.

Christian Faith, The Foundations of. Vol. IX. (Library of Biblical and Theological Literature.) Edited by George R. Crooks, D.D., and John F. Hurst, D.D. Eaton & Mains, New York. 8vo. 616 pages. $3.50.
The fact that the volumes of this series are "pledged to be in harmony with the accepted standards of the Methodist Episcopal Church," while at the same time unsectarian, imposes certain recognizable limits on the liberty required by modern scholarship. There is, however, a manifest breadth of view at various points of Professor Rishell's work, particularly in regard to the present vexed questions concerning the Bible. The greater freedom which is often exercised in philosophy than in theology is illustrated by his remark that "it is perfectly conceivable that God's self-consciousness might need awakening." But he passes a sentence on monism which will surprise many Christian thinkers, that it is "scarcely distinguishable from materialism," and strongly antagonizes the evolutionary account of the origin of sin. In the exposition of the Scripture the influence of dogmatic standards is most marked. But the work is characterized by great ability, and is as well adapted to the end in view as the conditions will permit. For a still abler defense of "the strategic frontier posts" of Christian doctrine a profounder conception of the divine immanence would have availed much.

Confident To-Morrow, A. By Brander Matthews. (Illustrated.) Harper & Bros., New York. 8vo. 300 pages. $1.50.

Contemporaries. By Thomas Wentworth Higginson. Houghton, Mifflin & Co., Boston. 12mo. 379 pages. $2.

Crown of Life, The. By George Gissing. Frederick A. Stokes Co., New York. 12mo. 360 pages. $1.50.
Slow and dull, but studiously truthful in its presentation of English middle-class life.

Court of Boyville, The. By William Allen White. Doubleday & McClure Co., New York. 8vo. 358 pages. $1.50.
A joyous, truthful, and lively transcript of boy nature, written chiefly, not for boys, but for those who can afford to remember that they once were boys. Piggy Penning-

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ton and Jimmy Sears and Mealy Jones are just enough "limbs" to be genuine. Not all sides of boy life are here, but Mr. White brings out boy-combativeness, boy-traditions, boy-irresponsibility, boy-shyness combined with roughness to hide it, boy-superstitions—all with infinite relish.

Cupid and the Footlights. By James L. Ford. Illustrated by Archie Gunn. Frederick A. Stokes Co., New York. Square 8vo. 38 pages. $1.50.

Unique as a piece of book-making, in that the love story is told by cleverly lithographed letters on genuine letter-paper and by equally clever reproductions of newspaper clippings and telegrams.

Dionysos and Immortality. By Benjamin Ide Wheeler. Houghton, Mifflin & Co., Boston. 16mo. 67 pages. $1.

In this monograph, the third in the series of Ingersoll lectures at Harvard on Immortality, President Wheeler has made a fresh and valuable contribution to popular knowledge concerning Greek thought on that fundamental theme. This is especially illuminating in the connection he exhibits between the philosophy of Plato and the previously introduced faith in immortality belonging to the cult of the god Dionysos. This cult marked "a period of genuine religious revival" in the sixth century B.C., which ensued upon the change in the eighth and seventh centuries B.C. from the tribal life of old Greece into the individualistic life of a new Greece, expanding in commerce and colonization East and West.

Dorsey, The Young Inventor. By Edward S. Ellis, A.M. Fords, Howard & Hulbert, New York. 8vo. 297 pages. $1.25.

This is a good, informative story-book for boys, especially for those having an inventive turn of mind.

Elvira Hopkins of Tompkins Corner. By Izora Chandler. Wilbur B. Ketcham, New York. 12mo. 195 pages. 75c.

A woman's letters, written in the New England dialect, on church affairs; an argument for "free seats."

Education, History of. By Levi Seeley, Ph.D. American Book Co., New York. 8vo. 343 pages. $1.25.

Dr. Seeley's "History of Education" covers the development of education, both as regards principles and teachers, in a compact way, and is based upon the general plan of Karl Schmidt, with important modifications. These modifications are mainly in the direction of a study of the history and environment, and of the spiritual, social, and political conditions, of the different races. The expositions of educational theories are extremely condensed, and the book must serve mainly as an outline sketch to be supplemented by a reading of first-hand works.

Emerson as a Poet. By Joel Benton. M. F. Mansfield & A. Wessels, New York. 8vo. 168 pages. $1.25.

England, A History of. By Katharine Coman and Elizabeth Kimball Kendall. The Macmillan Co., New York. 8vo. 507 pages. $1.25.

The two Wellesley professors who have prepared this volume have kept in mind not only the history requirements made by leading colleges, but also the requirements of information regarding industrial conditions made by the outside world from those who would help in its thinking. The authors propose to follow this history with the publication of a series of illustrative texts, showing how past events looked to contemporaries. The importance of this latter project is not easily overrated.

Fighting Decks in 1812, On. By F. H. Costello. (Illustrated.) Dana Estes & Co., Boston. 12mo. 385 pages. $1.50.

Fisherman's Luck. By Henry van Dyke. Charles Scribner's Sons, New York. 8vo. 247 pages. $2.

Fjord, Feats on the. By Harriet Martineau. Illustrated by A. Rackham. The Macmillan Co., New York. 237 pages. 50c.

The Temple Classics for young people, of which three volumes have appeared, promises to rival in beauty and usefulness the Temple Series for older readers. These little books are well made, clearly printed, and bound in two forms, those in leather being quite ideal in their simple beauty. The series begins with a story of Miss Martineau's which has somewhat drifted out of sight but which is full of charm, "Feats of the Fjord." The two other classics are Kingsley's "The Heroes" and Lamb's "Tales from Shakespeare."

For Thee Alone. Selected by Grace Hartshorne. Dana Estes & Co., Boston. 8vo. 294 pages. $1.50.

A charming collection of love poems. The authors selected to contribute to this collection are those who have sung most sweetly and deeply on the theme that moves all.

Gladness, The Secret of. By Rev. J. R. Miller, D.D. (Illustrated.) Thomas Y. Crowell & Co., New York. 12mo. 32 pages. 60c.

God and the People. By David James Burrell, D.D. Wilbur B. Ketcham, New York. 12mo. 350 pages. $1.50.

These sermons exhibit both the strength and the weakness of the orthodoxy of the seventeenth century.

Gospels, the Four, From a Lawyer's Standpoint. By Edmund H. Bennett, LL.D. Houghton, Mifflin & Co., Boston. 16mo 58 pages. $1.

This is a searching and interesting scrutiny of the internal evidence which satisfies a mind habituated to judicial methods of investigation of the historical truth and harmony of the Gospels.

Hawaii, Two American Boys in. By G. Waldo Brown. (Illustrated.) Dana Estes & Co., Boston. 8vo. 260 pages. $1.50.

Heroes, The. By Charles Kingsley. Illustrated by T. H. Robinson. The Macmillan Co., New York. 177 pages. 50c.

Ideal Suggestion Through Mental Photography. By Henry Wood. Lee & Shepard, Boston. 163 pages. Paper bound. 50c.

In Primo. By Eniled. Fleming H. Revell Co., New York. 12mo. 368 pages. $1.25.

In spite of its often too "preachy" tone, this evidently personal biography may do good in helping young people to begin life with higher religious ideals.

Into His Likeness. By Rev. G. H. C. MacGregor, M.A. Fleming H. Revell Co., New York. 16mo. 158 pages. 50c.

Jane Eyre. By Charlotte Brontë. Introduction by Mrs. Humphry Ward. (Illustrated.) (The Haworth Edition.) Harper & Bros., New York. Vol. I. 8vo. 855 pages. $1.75.

The Haworth edition is to present the life and works of the sisters Brontë in seven volumes. The prefaces for the different novels have been prepared by Mrs. Humphry Ward, and the annotations to Mrs. Gaskell's Life are from the hand of Mr. C. K. Shorter. The volumes are of good size, are handsomely made, printed from large type, and are to be illustrated by reproductions of photographs from localities, and by portraits. The set of books promises to meet all the requirements of a handsome library and reading edition of the Brontë sisters.

Jesus, The Revelation of. By George Holley Gilbert, Ph.D., D.D. The Macmillan Co., New York. 8vo. 375 pages. $1.25.

This is the most noteworthy historical study of the New Testament sources of Christian doctrine that has appeared in English since the publication of Professor McGiffert's work on the "Apostolic Age." Until now, with the exception of a translation of Wendt's "Die Lehre Jesu," we have had no scientific historical discussion of the whole subject of Jesus's teaching. Professor Gilbert evidently anticipates that objections to his conclusions will be made on theological grounds. But he pointedly observes that "a theological test for a historical work is no test at all." His conclusions will be challenged from both sides; *e.g.*, he regards Jesus as teaching that the final state of souls is irrevocably fixed at death. He also regards the affirmations of Jesus concerning his pre-

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existence (John vi., 62; viii., 58; xvii., 5) as affirming it in a sense not personal and real, but purely ideal, and his descent from heaven (John iii., 13) as meant to be taken figuratively. A less condensed treatment at certain points might have saved the reader from occasional suspicions of arbitrary judgment; *e.g.*, in the acceptance of Matthew xii., 40, as genuine words of Jesus concerning the "sign of Jonah," while doubting the genuineness of his words in Matthew xxvi., 28, concerning his blood as shed "unto remission of sins." There can be no question, however, either of the large freedom from preconceptions in which Professor Gilbert has wrought, or of the loving conscientiousness of his labor to present the real thought of Jesus with the utmost fidelity. His results are certain to command attentive examination.

Kipling Birthday Book, The. Compiled by Joseph Finn. Doubleday & McClure Co., New York. 8vo. 277 pages. $1.

Kingship of Self-Control, The. By William George Jordan. Fleming H. Revell Co., New York. 12mo. 59 pages. 30c.

Land of the Long Night, The. By Paul du Chaillu. Illustrated by M. J. Burns. Charles Scribner's Sons, New York. 8vo. 266 pages. $2.

Young people always find Paul du Chaillu a most agreeable traveling companion, whether he takes them to the home of the gorilla or the land of the midnight sun. Here are information, stories, and incidents of adventure in Arctic regions strung together by a personal narrative of travel—all readable, unconventional, entertaining.

Last of the Mohicans, The. By James Fenimore Cooper. Edited by W. K. Wickes, M.A. (Macmillan's Pocket English Classics.) The Macmillan Co., New York. 18mo. 450 pages. 25c.

Last Rebel, The. By Joseph A. Altsheler. J. B. Lippincott Co., Philadelphia. 16mo. 219 pages. $1.25.

A young man, hunting in the wilds of Kentucky, loses his way. Chance leads him to "Fort Defence." Here, during the years which have elapsed since the Civil War, a little knot of devoted seceders who had never acknowledged defeat are supposed to have lived. The hero is tried as a spy, and his ultimate fate is graphically told.

Liberty in the Nineteenth Century. By Frederic May Holland. G. P. Putnam's Sons, New York. 8vo. 257 pages. $1.75.

Little Indian Folk. By Edwin Willard Deming and Therese O. Deming. Frederick A. Stokes Co., New York. Square 8vo. 56 pages. $1.25.

Short sketches of Indian children and of wild animals. The illustrations in color are extremely poor; the illustrations in black and white are attractive.

Little Tong's Mission. By Etheldred Breeze Barry. (Illustrated.) Dana Estes & Co., Boston. 12mo. 89 pages. 50c.

About a little lame boy's work for sailors. Pathetic and tender.

Little Soldiers and Sailors. By Maud Humphrey. Illustrations by Mabel Humphrey. Frederick A. Stokes Co., New York. 37 pages. $1.25.

The text is written to justify publishing some exquisitely dainty drawings by Maud Humphrey. It is a mistake to publish a book of this character in which the baby characters, intended to represent cultured homes, have acquired the grammatical errors of ignorant nurses. The book is for children too young to read, and the adult reader can edit as she reads.

Listening Child, The. By Lucy W. Thacher. Introduction by Thomas Wentworth Higginson. The Macmillan Co., New York. 8vo. 408 pages. $1.25.

There are numerous selections of poetry for children, but Mrs. Thacher's anthology will easily take rank with the best of them. Her principle of selection is not a novel one; it is simply to collect the best short poems in the English language with reference to their attractiveness for young readers. In the skill with which she has applied this principle lies the value of her book. It has two admirable qualities: it aims to contain nothing but the very best poetry—the kind of poetry which ought to drop into the memory and imagination of a child, and to lie there for future germination and growth; and, in the second place, it is admirably adapted for reading aloud. The volume may be opened at any point and the eye will rest upon a poem which seems to be wonderfully adapted to the ear of the child as well as to its imagination. Children should make their acquaintance with poetry through the ear rather than through the eye; and this volume will be of great service to those who have learned this fact.

Love Letters of a Musician. By Myrtle Reed. G. P. Putnam's Sons, New York. 8vo. 170 pages. $1.75.

Madonna, The. By Elizabeth C. Vincent. Introduction by the Rt. Rev. Boyd Vincent, S.T.D. (Illustrated.) Thomas Whittaker, New York. 8vo. 104 pages. $1.50.

This slender volume is the sequel to another little book by the same author, entitled "Mary, the Mother of Jesus." Any work on the subject is sure to be compared with Mrs. Jameson's "Legends of the Madonna," and few books will stand such comparison favorably; the present is not an exception to that rule.

Middlemarch. By George Eliot. (Illustrated.) Thomas Y. Crowell & Co., New York. 2 vols. 12mo. 752 pages. $2.50.

This edition of one of the most interesting of George Eliot's stories is published in two substantial volumes, in a style which the publishers have already made familiar, and it is illustrated by Miss Alice Barber Stephens in a series of eighteen drawings which show careful study of the dress and habit of the time of the story, and a good deal of sympathetic insight into its spirit.

Minute Boys of Bunker Hill, The. By Edward Stratemeyer. (Illustrated.) Dana Estes & Co., Boston. 12mo. 308 pages. $1.25.

Missions, Nineteen Centuries of. By Mrs. William W. Scudder. Introduction by Rev. F. E. Clark, D.D. Fleming H. Revell Co., New York. 8vo. 250 pages.

Mrs. Scudder has concisely outlined a history which can be indefinitely amplified by any well-informed person. With the questions annexed to the successive chapters it is a convenient manual for study in classes.

Missions, The Miracles of. By Arthur T. Pierson. Funk & Wagnalls Co., New York. 12mo. 265 pages. $1.

These graphic sketches (illustrated) of striking events in many parts of the world should be in every Sunday-school library.

Monopolies and the People. By Charles Whiting Baker, C.E. (Third Edition, Revised and Enlarged.) G. P. Putnam's Sons, New York. 8vo. 368 pages. $1.50.

This work, which we welcomed ten years ago, has been revised and enlarged in the edition before us. The author may justly take pride in the extent to which subsequent events have justified his earlier conclusions; and for this reason, perhaps, he kept many chapters in their original form. The new chapters, however, bring the discussion down to date, and only occasionally does the reader feel the want of statistics showing how combinations have kept up prices during the entire fifteen years in which they have so largely controlled important industries. The author's attitude toward trusts is singularly dispassionate. He is their defender so far as the production of goods is concerned, and brings out strongly the economies they make possible, especially in putting goods on the market, without showing as clearly the wastes they make possible through the security given to careless superintendence, indifference to improvements, etc. When, however, he turns to the relations of the trust toward the public, he makes remarkably clear the dependence of the latter upon State interference. This he urges not only in the form of National legislation restricting capitalization to the cost of duplicating plants and requiring publicity of accounts, but also in the form of legislation

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giving the public representation on the directing boards of the various combinations.

Mr. Jack Hamlin's Meditation, and Other Stories. By Brete Harte. Houghton, Mifflin & Co., Boston. 16mo. 289 pages. $1.25.
Several of the eight short stories here collected have decidedly more spontaneity and raciness, more of the old-time Californian flavor, than anything Mr. Harte has given us for years. And it is always refreshing to read an author whose use of English is so lucid and euphonious.

Nancy Hanks. By Caroline Hanks Hitchcock. Doubleday & McClure Co., New York. 8vo. 105 pages. 50c.
Nancy Hanks was the mother of Abraham Lincoln. In Mrs. Hitchcock's book the great statesman's ancestry is traced back to 1550. The book is written primarily to refute the claim made by some that both Lincoln and his mother were of dubious birth. The Lincoln family seems always to have been one of inventive mind and aggressive spirit, and in every way worthier to be associated with the name and fame of the great-souled President than is generally supposed. Any side-lights on Lincoln's life are valuable, and Mrs. Hitchcock is to be congratulated on the thorough investigation apparent in her book.

Nutshell Musings. By Amos R. Wells. Fleming H. Revell Co., New York. 18mo. 71 pages. 25c.

Peggy. By Laura E. Richards. (Illustrated.) Dana Estes & Co., Boston. 16mo. 308 pages. $1.25.
A schoolgirl's story with one prank that became almost a tragedy. It is out of the usual order of stories by this writer.

Poe's Poetry, The Mind and Art of. By John Phelps Fruit. A. S. Barnes & Co., New York. 8vo. 144 pages. $1.25.

Political Economy of Natural Law, The. By Henry Wood. Lee & Shepard, Boston. 12mo. 305 pages. 50c

Queen's Rangers, The. By Charles Ledyard Norton. W. A. Wilde & Co., Boston. 12mo. 351 pages. $1.50.
Washington's Life Guard and the Queen's Rangers were two now almost forgotten corps on the opposing sides of the American Revolution; the personal adventures of young members of these corps are skillfully used to make the plot for a patriotic and spirited boys' story.

Railway Co-Operation. By Charles S. Langstroth and Wilson Stilz. (University of Pennsylvania, Philadelphia.) Ginn & Co., Boston. 218 pages. $1.

Resurrection: Sermons by Various Authors. Fleming H. Revell Co., New York. 16mo. 127 pages. 30c.
A remarkable compound of reason and unreason.

Robinson Crusoe. By Daniel Defoe. Thomas Y. Crowell & Co., New York. 16mo. 353 pages. 60c.

Roman Festivals, The. By W. Warde Fowler, M.A. The Macmillan Co., New York. 8vo. 373 pages. $1.25.
This book is at once a good introduction to the study of the religion of the Romans in the days of the Republic and a good reference-book for anthropologists and students both of Roman history and of Roman literature. The author follows the calendar throughout the year, and treats each festival separately. The work is distinguished by sound and exact scholarship.

Roses. By Amy Le Feuvre. Wilbur B. Ketcham, New York. 12mo. 266 pages. 75c.
The story of a precocious small girl, written to meet the demand for so-called religious stories for young readers.

Sampson at Santiago, With. By James Otis. (Illustrated.) Dana Estes & Co., Boston. 12mo. 109 pages. 75c.
Tells of a stowaway on the Merrimac, who, in the confusion of transferring her crew to other ships before she was handed over to Hobson, got safely aboard the Texas, and did his share in destroying the Spanish fleet.

Selwyn, Bishop John. By F. D. How. E. P. Dutton & Co., New York. 8vo. 268 pages. $2.50.
This memoir will be of interest to all who want to know more about missionary activity in general and the work of the Selwyns in particular. Of course that of the younger Selwyn is particularly set forth. The constant eulogy becomes at times almost monotonous.

Ship of Stars, The. By A. T. Quiller-Couch. Charles Scribner's Sons, New York. 12mo. 372 pages. $1.50.

Sibylline Oracles, The. Translated by Milton S. Terry. Eaton & Mains, New York. 12mo. 292 pages. $2.
These twelve books in Greek hexameter verse, which Dr. Terry has translated into English pentameters, embody the work of numerous unknown authors before and especially after the Christian era, to whom the oracles of the Jewish Sibyl in the second century B.C. served as a model. The book of Enoch, referred to in the Epistle of Jude, is of this class. Some importance attaches to them in Biblical criticism and theology from the fact that the early Christian fathers often cite them as Holy Scripture. Recent numerous emendations of the Greek text required Dr. Terry to make a recast of his translation published in 1890. In its rhythmic form, which best preserves the spirit of the original, he keeps as closely as possible to the order and sentiment of the Greek verse.

Songs and Hymns, Favorite. Edited by J. P. McCaskey. Harper & Bros., New York. 400 pages.

Sons of Strength. By William R. Lighton. Doubleday & McClure Co., New York. 8vo. 242 pages. $1.25.
This is a fine and stirring tale of the Free Soilers of 1854. Incidentally it gives an interesting portrait of that "heaven-born" and "heaven-directed madman," John Brown. The characters in this story of the Kansas border wars have that charm always found where strength and purity meet and are effectively delineated.

Strawberry Hill. By Mrs. C. F. Fraser. Thomas Y. Crowell & Co., New York. 8vo. 54 pages. 50c.
The story of a small boy who tried to put into practice "Blessed are the merciful."

Suffering Savior, The. By Rev. Daniel Shepardson, Jr., Ph.D. (Second Edition.) Fleming H. Revell Co., New York. 12mo. 222 pages.
These discourses by one who has evidently himself been disciplined in suffering are warm, earnest, and strictly orthodox.

Swiss Family Robinson, The. By Johann David Wyss. Thomas Y. Crowell & Co., New York. 16mo. 399 pages. 60c.

Teachings of the Books, The. By Herbert L. Willett and James M. Campbell. Fleming H. Revell Co., New York. 8vo. 337 pages. $1.25.
Such a book as this is specially valuable as exhibiting the congeniality of the higher criticism with an intelligent Christian faith. The critical part of the work is in line with the best modern learning; the theologico-spiritual part is in the best sense evangelical. The author's treatment of the Apocalypse is remarkably brief, and as sane as brief.

Velasquez. By R. A. M. Stevenson. (Great Masters in Painting and Sculpture Series.) The Macmillan Co., New York. 8vo. 160 pages. $1.75.
The reader of biography will not care for this volume, which aims to be chiefly critical; but the art student and amateur will value the bibliography and catalogue which it contains as well as the comment. It is embellished with about forty fine photo-engraved reproductions of some of the representative works of the great portrait-painters.

Wheat and Huckleberries. By Charlotte M. Vaile. (Illustrated.) W. A. Wilde & Co., Boston. 8vo. 336 pages. $1.50.
A New England love story without love passages.

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FOR THE LITTLE PEOPLE

Marjorie

By Eva E. Rowland

I have a proper little maid,
  Who often goes with me
To visit in the afternoon
  And stay to early tea.

She is a perfect little saint,
  So winsome and so mild,
My pleased friends nod, and whispering say,
  "Why, what a lovely child!"

At home I have a little rogue
  Who does such naughtiness
From morn till night as keeps me
  In a turmoil, I confess.

She won't say "please," she runs away;
  She slaps her brother Ted;
She tears her frocks and breaks her dolls;
  Wants cake, and won't eat bread.

But should you ask me by what names
  The two are known to me,
'Twill p'r'aps seem odd to you to learn
  They're both called Marjorie.

The Squirrel's Delight

By Harriette Rhea

Two college girls started for a walk up Mount Tom one lovely September afternoon. When they came to the foot of the mountain, where the road winds through the woods, Ruth took out of her bag three apples. Two were large enough, but one was immense in size—one of the prize apples from an agricultural fair. Smooth, round, and red, it was a beauty to behold.

"Now, we'll each take one, but we'll keep this monster until we come down, and then divide it, for a half will be all we can eat."

"Don't carry it all the way up, then," said Dorothy. "Why not hide it behind this great tree? Nobody will see it."

So they found a little nook under the leaves, tucked the apple into it, and then went on, eating the other two.

The long shadows had fallen into the valley, when they came down laughing and talking, without a care in the world.

Suddenly Ruth exclaimed, "Our apple! It must be right here. Oh, Dorothy! hush, but look, look!"

There, right on the top of the apple, sat a red squirrel. He had evidently just found his prize, and the most supreme delight had taken possession of his whole being. He smelt of it, then glanced around to see if anybody else was coming to rob him, took a quick bite or nibble, and, finding it genuine, actually lifted up his two front paws in ecstasy, as if life was too full of happiness.

Down went the two girls on the ground, holding each other's hands and watching the quick movements of the squirrel.

By and by he stopped and seemed to meditate. He had evidently eaten his fill, but the apple was by no means exhausted. What should he do? He took another feeble bite, but his stomach was too full.

He whisked around, sat still again, and then got slowly down. The girls had always supposed a squirrel couldn't be slow. He looked back once at the tempting fruit, and then leaped away.

"Had he gone to invite a company?" was the question the two spectators asked each other. "Oh! let us just wait and see."

And it wasn't long before Bushy Tail came in sight again, bringing two other squirrels with him. The two visitors leaped upon the apple, but Bushy politely held back, and there the girls left them, to enjoy a feast alone.

The Sunbeam and the People

It was a tiny sunbeam far above the clouds. Sometimes it could not see the world down below with all the little children playing on the sand back of the board walk, for this little sunbeam was high above the ocean that kissed the sand when it was peaceful, and beat the rocks, the shore, and the ship when fretted by the wind. On this day the wind must have been singing a lullaby, for the big waves

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with their white plumes in their caps played tag with the little waves and kissed them as they touched the shore. This little sunbeam watched the waves playing whenever the heavy clouds parted so that it could peep through. The waves, big and little, laughed the louder when the sunbeam touched them, but it was so far away that it could not hear. Down in a little cottage close to the shore was a little girl who could not walk far, and as the clouds seemed to grow thicker this little girl's frowns grew deeper, and it looked far more like a storm indoors than out.

The little sunbeam saw this the moment when the break in the clouds made it possible for it to send its loving gleam right into this room in the cottage.

"Dear me! I must shine," glittered the sunbeam, and then the gray cloud shut it in.

How deep the frowns grew on the little girl's face! how troubled the look in her mother's eyes! And her big sister and brother, just starting for the golf-field, dragged their bags as though half inclined to stay home and drive the indoor clouds away.

The little girl had turned her face to the window. "Gold! gold!" she exclaimed. They all looked out of the window. What a beautiful sight! The waves were all dappled with gold. Every little ripple, every dimple, every little wrinkle in the face of the ocean, was touched with gold. The waves seemed to go higher, and rushed up further on the shore.

The little girl was clapping her hands; the people on the beach stood still with shining faces; all the tired and sick people forgot their worries and pains, because a little sunbeam was trying to shine through the clouds.

For Ships at Sea

Fogs, as you know, are unpleasant on land. On water fogs are dangerous. It is difficult and sometimes impossible for the officers on the ships to see where they are going. Sometimes vessels run into each other and are damaged, passengers and cargoes are lost, because they could not see each other. All governments try by various devices to prevent losses through fogs. We have lighthouses, searchlights, fog-horns; but none of these have proved perfect, while all have at times prevented disaster. Fog-horns, it has been discovered, do not always convey sound to all persons the same ways; as though you and your friend, standing on a hill, should hear a horn, and you should say, "It is coming over the hill," and your friend should say, "No; it is coming up the road." Now, if the safety of a great ship depended on you and your friend agreeing from just what point that sound came, it would be a very important matter, would it not? No sound has yet been heard in a fog that is absolutely safe for the guidance of ships, because sound is affected by the condition of the atmosphere. Try singing out-of-doors on a clear day, and then sing the same song out-of-doors in a fog, and you discover two things: that sound goes further in a clear than in a foggy day, and that it is easier to sing in a clear than in a foggy day. So it is with the fog-horn, as the sailor discovers.

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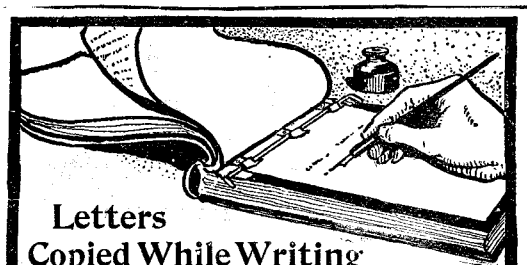

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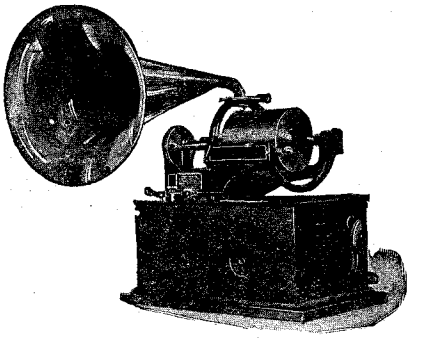

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